Empire of the Petal Throne

The World of Tékumel

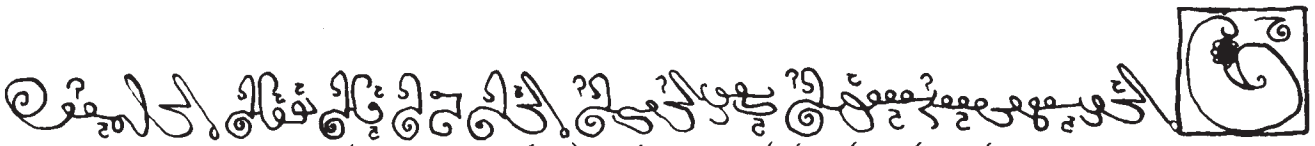
M.A.R. Barker

Rules for Fantasy Adventures
and Campaigns on an Alien Planet

THE TÉKUMEL FOUNDATION

Evan Thomas (Order - 13877067)

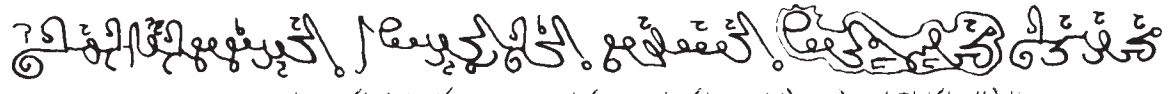
The Tsolyáni General, Bazhán, speaking with Yilrána, the mistress of the Baron of Yán Kór at the siege of Ke'ér. When she refused to surrender the fortress, the Tsolyáni assaulted the place and took it by storm. Yilrána was subsequently impaled, as is the custom in Tsolyánu, and this was the sight which greeted the Baron's eyes when he arrived at last with reinforcements.



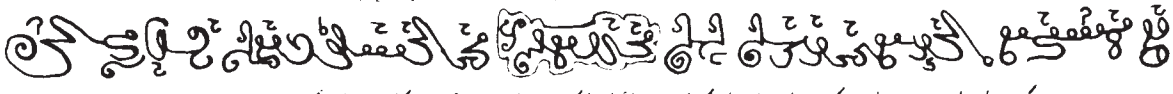
Ngá,, Màsunbruchifudhàli túsmidali mál úl guál pagál mssúri
Lo, in this lovely picture ye will see them

tlaKólumelra tlaYilránadhàlidhàli hiYán Kórdàlidhàlisa. Kérdukoi
the Empress, beauteous and lovely Yilrána of great, excellent, powerful Yán Kór. The General

Bazhánkoi tùplanménggu purlím daimí másun kharidán guál
Bazhán, beloved and kind requested her to surrender



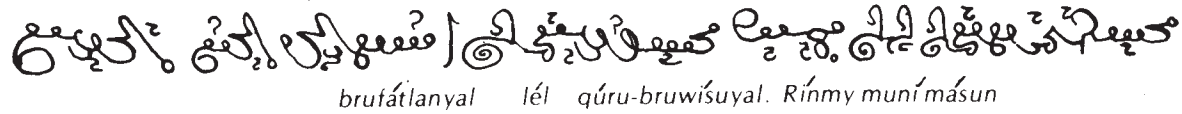
tlasavál tlaKe'ér marashán molmáisur. Màsunònul Thiáladhàli
the city [of] Ke'ér sadly unto him. That lovely maiden



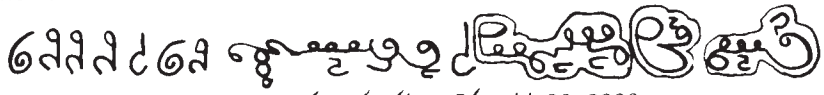
yá kharidán màsuntlasavál, lél Bazhánkoi tlamárashongyal zhagú
did not surrender that city, and Bazhán tears we

daimí'mssúran, lél tlasavál héheganu daimí'másun, lél máisur tlaYilrána
and the city [he] destroyed it, and he Yilrana

sangúshtragà cháru lanmrála muní'. Muél, maráshdali guál muní'qúru-
upon a stake had to impale. Indeed, great sorrow there was, all



brutátlanyal lél qúru-bruwísuyal. Rínmy muní'másun
in the nations and all- in the worlds. Drew this,



Fíru Bá Yéker, Fésrukh 23, 2333.
Fíru Bá Yéker, the 23rd of Fésru, 2,333. A.S.

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Map of Tsolyánu reprinted courtesy of UNIgames, Inc.
Document preparation: Will Raboin

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Empire of the Petal Throne was originally published as a boxed set by Tactical Studies Rules in 1975. A reprint was later published by Different Worlds Publications in 1984, and then later by Tita's House of Games in 2003. This is a reproduction of the original Tactical Studies Rules edition, with some later additions including errata, reference charts, a black and white map of the city of Jakálla, a map of Tsolyánu, and maps of the Five Empires. The original back cover was blank, and has been replaced with wording from a flyer included with the original TSR Empire of the Petal Throne boxed set. This volume does not include the box cover art, nor the full colour maps which came with the original game (which are available separately).

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Thank you very much and enjoy the World of Tékumel!

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Empire of the Petal Throne

by M.A.R. Barker

Rules for fantasy adventures and campaigns in the alien world of Tékumel.

Illustrations by: *M.A.R. Barker*
Karen J. Englesen
David Sutherland

Presented in Association with Mr. William J. Hoyt, W.A.W. Productions.

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Corrigenda

[Sec. 432] Detect Good/Evil: This spell detects an object's magical alignment: it tells the caster only whether the item contains friendly or hostile magic power. A sword thus is hostile only if used by an opponent — but if it is "charged" with hostile magic, this spell would detect it. A "good" person thus detects friendly or inimical power in a magically charged object, and so does the "evil" person. A Detect Evil/Good spell will instantly detect evil (or rather "hostile, inimical") if applied to an object which a Ssú or Hlýss has enchanted — it does not matter whether the human casting his spell is "good" or "evil." These beings are hostile to ALL humans.

[Sec. 432] Cure Light Wounds and Heal Minor Wounds: The Cure Wounds spells are for such physical damage as cuts, contusions, abrasions, burns, etc., but neither will work on radiation damage, nor will Cure Disease or Cure Poison,

[Sec. 432] ESP: players can "see" glimpses of what the person ESP'ed is "seeing in his/her mind. If the language is known to the ESPer, then he/she can understand the words too. If the person does not know the language, then the referee should let him/her only comprehend snatches of the subject's mental pictures: e.g. "You see a ship; there is the face of a sternlooking man wearing a metal helm…" Monsters do not have visually interpretable thoughts. If a human tries ESPing a nonhuman intelligent being, he gets only static and garble — the ESPer may indeed catch a bit of visual thought picture, but it may be wildly different from those of mankind. Humans cannot ESP alien languages at all, the sole exception to this being Mihálli, which for some strange reason is intelligible to man.

[Sec. 432] Telepathy: is similar to ESP but is a two-way attempt to communicate by both parties. Again, if one party does not know the language of the other, it is useless.

[Sec. 433] Illusion: The Illusion spell must be seen by those against whom it is cast. It is thus not possible to cast an "illusion" of unseen forces — fear, cold, etc. If one's own party is facing backwards towards the spell caster, they may indeed be affected by the Illusion — the referee must use common sense to decide this.

[Sec. 510] Transmutation: It then does not transmute one element into another (e.g. one cannot transmute a field of mud into solid gold), but rather it transmutes one substance (limited to the aforesaid earth, etc.) into another form of the same substance.

[Sec. 710] Level adjustment for non-humans: under Sec. 710, it states "nonhumans having a basic potential of two dice are thus intrinsically twice as strong and resistant to wounds, and they rise in levels accordingly." This does not mean that "point-wise" for every level a Hlýss rose, a human would have risen two. Nonhumans do not rise at a different rate than men; they go up in levels like men, and when they achieved a new level they would have more hit-dice than men. Thus, when a Shén reaches 2,001 experience points, he will be Level II, and if he is a warrior, he will have four dice of hit-points to a man's two.

[Sec. 1127] Shén: The Shén tail ends in a mace-like horny elongated ball, rather similar in texture to a pineapple. It is hard and is swung with great force, but it is not very heavy. Therefore, if a tail hits, it does one four-sided die of damage (no damage plusses on this). The Shén tend to lash their tails in battle-rage and cannot thus consciously coordinate both the tail and their other weapons in a fight. Indeed, if the Shén has a low dexterity, roll each round to see if he accidentally hits one of his companions — probably not doing much damage but knocking the comrade's aim off, disconcerting him, etc. To see if it hits, use the table for nonhumans, etc. in Sec. 720. There are no hit plusses or damage plusses for this sort of involuntary tail-lashing, but referees may modify this if they wish.

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Forward to the Tactical Studies Rules Edition

It is a great privilege to be given the task of writing the prefatory remarks to Professor Barker's tremendous creation EMPIRE OF THE PETAL THRONE. It is also something which I approach with considerable reservation, for what can I tell you about this incredible labor that its author and the game components haven't already said far better than I possible can? So I simply state that it is the most beautifully done fantasy game ever created. It is difficult for me to envision the possibility of any rival being created in the future. Comparisons are often misleading, but carefully drawn ones can be helpful and informative. Therefore, I must ask the reader to view the world of Tékumel in comparison with J.R.R. Tolkien's Middle Earth. A study of the background detail and society of each will force the reader to the conclusion that the former work is, if anything, at least as painstakingly and lovingly detailed as that of the acknowledged master of the fantasy world in **toto.** J.R.R. Tolkien did not, of course, ever imagine his Middle Earth as a vehicle for the play of fantasy games — much to the loss of his myriads of devotees. But Professor Barker has neither had the opportunity to introduce and familiarize his Tékumel by means of popular works of fiction. It is unfortunate likewise that Professor Tolkien did not survive to contemplate the possibilities of creating a fantasy game which would allow his readers the opportunity of sharing even more intimately in Middle Earth through such adventures and campaigns as are offered herein. The author of this work may yet publish his incomplete (at the time of this writing) novel of the world of the **Petal Throne,** and I look forward eagerly to this prospect not only in order to enjoy the excitement and beauty of Tekumel on a broader basis, but because I am convinced that this will also bring much deserved fame to its author.

In a similar vein, I am unable to relate much personal information about Professor Barker, for I have known him for but a short time and then only through his game creations, correspondence, and telephone communication — both forms of communication being on the lengthy side, but the former far less expensive than the latter, for I tend to go on at length regardless of the cost. His wargaming friends and associates in the Twin Cities area have also told me much about him. Professor Barker illustrates (as is proven herein, well indeed!) and sculpts (there are rumors of an army of 2,000 hand carved figures for Tékumel) amongst his many other talents. In fact, I have begun to wonder what he **cannot** do rather than what he can. If there is such a thing as a Renaissance Man, I am inclined to believe that Professor Barker amply fills the qualifications on all counts. To put it in the tritest of phrases, he is a gentleman and a scholar. More importantly where we are concerned, he is a superb author of fantasy and fantasy games. Enjoy!

E. Gary Gygax
Tactical Studies Rules Editor,
1 July 1975, Lake Geneva, Wisconsin

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Introduction to the Different Worlds Publications Edition

THE WORLD of Tékumel was first introduced to me shortly after Dungeons & Dragons was first published. In fact I sold Professor Barker one of the first two copies TSR sent me as an author. Since 1974, when I first entered M.A.R. Barker's world of Tékumel, I have never ceased to be amazed at his world's intricate detail.

Phil, as his friends call him, first began developing his world when he was a student in college. [Since Phil is now a full professor, department head, etc., I will let you figure out when that might have been.] Tékumel began for him as an intellectual exercise that existed for many years before there was such a thing as role-playing. When role-playing was introduced, not too long afterwards, the first version of Empire of the Petal Throne was published.

So what is Tékumel, you ask? Well for starters iron and steel are more valuable than gold. Four-legged creatures like horses and mules do not exist. Most monsters have six legs rather than two or four. It is a blend of super technology and primitive rites. It is not just one or two cultures but dozens. It is not just a game but a series of stories and novels as well.

In the first days of role-playing games, Petal Throne was regarded as being too esoteric and complicated. I mean it literally has its own written and spoken languages developed by a certified linguist! It has detailed religions unlike the shapeless and colorless ones, found in other games. I mean, who would want such stuff? Well, in today's crowded market where there are dozens of game rules running to multiple volumes, Petal Throne is now nowhere near as complicated looking.

Yes, the cultures of Tékumel are rich, varied, and detailed. Tékumel's denizens are unrivaled in detail and habits. Tékumel's politics are Byzantine. Yet for all that the mechanics of play are fairly straightforward.

TÉKUMEL IS not just a single-volume set of rules. It has its very own 'fanzine' devoted to it. There have been two novels set on Tékumel and a third is being written by the Master of Tékumel. A great deal of supplemental material is already available. Nor is this just another flood of not closely related stuff sharing a common name and little else. All the material published has been gone over and approved by Phil himself so it will mesh with his world.

Nor am I just talking about sets of adventure modules. We are talking army lists, grammars, descriptions of Tékumel's pantheon of gods, and much more. And none of these are slapdash 'source material' as so often found elsewhere today. (Oh there are adventure modules as well.) Rather each publication is designed to be carefully set into the fabric of Tékumel.

Nor is Tékumel just an intellectual exercise that no one plays. Over a decade has past since Tékumel was first published but it lives on. It is an on-going campaign and continues to grow and be added to even now. Groups exist in England, Canada, Australia, both coasts, and the area in between, that have been campaigning in Tékumel for years – groups that communicate with each other, ask questions, and develop story lines.

IN 1974 it was my privilege to introduce Professor Barker to my Blackmoor campaign. Phil reciprocated by inviting me to be a player in his infamous 'Thursday Night Group.' Since then I have spent too few Thursday evenings enjoying the world that Phil has created. In fact it is the only now-existing fantasy campaign that I have played in and still do when I can.

Many a misadventure has befallen my Captain Hárchar character, 'The Sword Master.' I will not go into the well-deserved heights that Hárchar has attained nor the depths to which his foes have sought to cast the noble Captain. I will say that there has rarely been a dull moment. Looking back on it now all those adventures would have made one heck of a book. Oh well, that dumb Akhó would have eaten my notes along with my ship.

With these characters I have been a Provincial Governor, a smuggler, a beggar on the streets of Jakálla, and a noble of the highest rank. When I find myself back in Minnesota on Thursday nights I still pop in for a cameo appearance with one of my characters or play an important character that the adventurers have encountered. This in spite of Phil's cats and my allergy to them!

Today, Phil's two groups still gather in his basement. Surrounded by hundreds of painted Tékumel figures, full-scale Tékumel temples, and parts of Tékumel castles, the 'Thursday Night Group' and the 'Monday Night Group' play. Although the faces have changed over the years, the campaigns go on.

WITHIN THE confines of Phil's library there are still file cabinets and dusty tomes full of notes on Tékumel -thus there is still much to be discovered in Phil's world. Never will there be a lack of material awaiting publication. Tékumel is a world so rich in substance and growth that there is none like it on the market today. It is far different from anything that has gone before or since.

For both players and gamemasters there will rarely be a dull moment or lack of surprises as you explore the world of Tékumel. There will always be something fresh, new adventures and new treasures to be discovered.

In parting I will offer some free advice from my Captain Hárchar character. To the new Tékumel player the advice is simple: 'Always assume that an empty room has spies. Secondly if you smell a bit of cinnamon in the air run like the fiercest demons in Jakálla are after you ... they are!' Play for a while and you will see that Captain Hárchar is not as paranoid as they say, he is a survivor!

Dave Arneson
San Francisco, CA
June, 1987

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Empire of the Petal Throne

Part 1

- BACKGROUND
- CHARACTERS
- SPELLS
- COMBAT
- THE HIRILAKTE ARENAS

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100. INTRODUCTION.

The book you hold in your hand contains a description of a new fantasy world, together with rules for conducting adventures therein. Although the mechanics of these rules are inspired by the popular "Dungeons and Dragons," by E. Gary Gygax and Dave Arneson (Tactical Studies Rules, 330 Center Street, Lake Geneva, Wisconsin, 1974), the inhabitants of Tekumel, as this world is called in the Tsolyani language, are purely my own inventions. Tekumel, together with its peoples, beasts, mythologies, elaborate social systems, flora and fauna — and especially its "sense of wonder" — have been with me since I was about ten years old. These materials have been worked and reworked as I completed my degrees in Anthropology and Linguistics, and as I travelled to India, Pakistan, the Middle and Far East, and to Central America. Inspiration has been freely drawn from the works of the fantasy "greats," such as R.E. Howard, Jack Vance, E. R. Burroughs, etc., but yet Tekumel remains very much my own creation. I hope that it will interest you.

One may ask whether it is possible for players of "Dungeons and Dragons" (and other games of the genre) to enter into such an intensely personal creation. More to the point, can anyone besides myself referee adventures in Tekumel? I believe that it is indeed possible, and once one gets past the original alienness, it is easy for others to become immersed in the elaborate societies, politics, and adventures of Tekumel. Players of my World of the Petal Throne quickly learn to shiver just as much at the mention of the sound of chiming and the odour of musty cinnamon (you may find out why below) as they do at the creaking of Dracula's coffin and the distant bellowing of the minotaur. The rules given below thus present a familiar game structure centred upon an alien mythos, but any obstacle to pleasurable gaming will disappear after a few readings, and a special section for referees will be appended further on. Continue reading and let me wish you the same pleasures I have enjoyed with the strange world of Tekumel!

200. THE WORLD OF TÉKUMEL.

Tékumel is a planet of approximately the size of Earth, somewhat hotter, and slightly larger. It swings around a G-Type star together with four sister planets, and it has two small moons of its own. It was not always habitable for the races of Man, however; when explorers from Humanspace first discovered it, the planet was covered with a riotous growth of poisonous vegetation. It had an atmosphere which contained deadly trace elements, and — more to the point — it was inhabited by the most inimical of all intelligent nonhuman races, the fearsome Ssú and their aquatic cousins, the Hlýss. The fauna, too, was venomously deadly, allied with the Ssú and hostile to Man and his nonhuman interstellar colleagues.

Extensive terraforming was required. Human technology defeated the Ssú, the Hlýss, and the deadly flora and fauna of Tékumel. The planet was gradually turned into another Earth (now long-lost, far away across the galaxy). The blood-purplish jungles were poisoned with chemicals and replaced with the familiar plants of the hundred worlds of Humanspace. The oceans were emptied of most of their deadly inhabitants. The Ssú and others were allowed to survive only upon remote "reservations," closely watched by human defensive technology. Tékumel was thus changed, altered beyond recognition, and eventually turned into a copy of most other Humanspace planets. Various alien allies of Humankind — the Pé Chói, the Tinalíya, the Páchi Léi, and others — came as traders and colonists and to establish commercial delegations upon Tékumel. Industry developed, natural resources were extracted (and much depleted), and trade goods flowed from and to the myriad stars of Humanspace. In their last strongholds the Ssú and the Hlýss brooded and waited. Here and there patches of the Old Species survived, adapted, and bided their time ...

No records exist of the "Time of Darkness". There is only the dim remembrance of upheavals beyond comprehension, a time when the stars went out, and volcanoes, earthquakes, and tidal waves rolled across the land. It is clear now that through some freak of space, some fault in the fabric of Time itself, the solar system of Tékumel was cast into some great other-dimensional "hole in the sky." The nights were deepest black because there were no longer stars; stresses in the spacetime fabric created unbearable strains within the sun of Tékumel and in its planets. Human technology, great as it was, had no remedies, no way to return Tékumel's sun to the universe it had known. The stars had gone out forever, and with them went all communication and commerce with the suns of Humanspace. Now the planet, its sun, its moons, and its four uninhabited sister worlds flew on alone into the terrible dark.

Most of human technology was destroyed or disrupted during the "Time of Darkness." Cities fell, rivers left their banks, volcanic ash destroyed the settlers' fields, and the system of food production and communication was gone. Mankind began to slip downwards into barbarism. Old machines took on a divine aura, and as they failed, men lost the knowledge to repair them and were forced to adopt to nontechnological life in a difficult environment. Natural resources had been carelessly depleted, and the element iron was particularly hard to find. Other rare metals and earths had been exhausted and were imported from other stars; these, too, were no longer to be had. The wheels of technology require many types of natural resources and deprived of them, they slowly ground to a stop.

In their ancient fastnesses the Ssú and the Hlýss exulted. Patches of the Old Life began to appear again. Humankind and its allies began to retreat a little here, give a little there, and slowly the world of the past began to reappear. Humankind continued to dominate by virtue of its greater numbers and more rapid breeding, but its hold upon the environment grew ever more infirm ... Darkness, not only of the skies but also of the mind, closed down over Tékumel forever.

The earliest records now preserved by human scholars date back only some 25,000 years (and the dating here is dubious at best) to the half-mythical Empire of Llyán of Tsámra, now lost entirely except for a few fragments of half-remembered technology and an inscription or two. [N.B. for those who would read further, a reference will be given for each period: for the Empire of Llyán, students are advised to read: "Kabár hiLlyán lél Máisurmra Kolumébabar," (The Story of Llyán and His Empire), in Tsolyáni, by Messíliu Badárian,

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preserved in manuscript in the Temple of Thúmis at Khéiris.] Somewhat later in the area now contained within the southern regions of Tsolyánu, there is reference to the Three States of the Triangle, another human enclave which did battle with the nonhuman Chyrstállu to the northwest (another Ssú-related species) and with the Mihálli (humanoid aliens introduced originally as a trading colony) to the east. To the south the Hlýss ranged out from their island stronghold and did battle with another powerful nonhuman species brought by Man, the powerful Shén. In timeworn Ssuganár the Ssú bided their time . . .

The earliest period from which records exist in any quantity is that of the Dragon Warriors of northern N'lýss. It is conjectured that the "dragons upon which these warriors flew into battle were really some type of ancient aircar stored away by the ancients. Unfortunately there are no animals suitable for riding upon Tékumel; man had passed beyond the need for living steeds by the time he reached Tékumel, and the horse of ancient Earth, the Ngékka of the Rigellian worlds, the Bazháq of Deneb, etc., had all been left behind in man's rush for the stars. [There IS a rumour, true or untrue is not known, of some such creatures kept in what must have been a zoological preserve upon an island somewhere upon Tékumel — but no trace of any riding animal is now known upon Tékumel.] [Reference: "Savályal hiPáchuyal hiFanúldali" (The Cities of the Lords of the Great Triangle), by Dumán Langshá in Tsolyáni, in manuscript form in the Temple of Karakán in Jakálla; and also "Gachávayal" (The Dragons), by Ménum Boródlya, in Tsolyáni, in manuscript in the Temple of Thúmis, Khéiris.]

Much more knowledge was lost during the period of the Dragon Warriors; intrigues and plots further weakened the fabric of human society, and eventually the Dragon Lords perished, perhaps some 2,000 years after their migrating hordes poured out of the north into the soft southern lands. During their reign, however, one feature of Tsolyáni religious life was developed which still persists: the pernicious worship of the Tlokiriqáluyal, the "Five Evil Ones," and in particular the Fire-God, Vimúhla. Whether the Gods are real or whether they are simply powerful and inscrutable beings from some other dimension is not known, but contact with the formidable Vimúhla was first established during the reign of the Dragon Kings, and the sect of Red Robes spread across the land. There is certainly some creature which answers to the Call of the Flame, and the worship of Vimúhla thus still persists.

The Second Period (as it is called) is that of the Fishermen Kings, the lords of the coastlands of what is now Salarvyá. Black chaos ruled after the downfall of the Dragon Lords. A minor lord, one Gámulu by name, arose in what is now the Chaigári Protectorate. In a series of battles he drove the Ssú back from their encroachments into the world of Humankind. His son followed him and subdued the lands of Háida Pakála across the Straits. During this period the little state of Pechánо arose, founded by a rebellious Salarvyáni general sent to protect the borders against the Ssú. The rest of the world still lay under the rule of the Red Robes of Vimúhla, with their capital at Fasíltum. During this period contact was made with another of the Dark Gods, evil Ksárul, the Ancient Lord of Secrets, and his temple still exists in ruins in the mountains north of Tsolyánu. The rule of the Fishermen Kings never spread much beyond present-day Salarvyá, although some coastal gains were indeed made — eventually halted by the terrible Hlutrgú, the nonhuman swampfolk dwelling in the marshes of what is now the Kaijá Protectorate.

The next period is that of the First Imperium: founded by a woman, daughter of a chief of a nomadic tribe living in the Dry Bay of Ssu'úm. Inducing the Clan-Master of the (now lost) city of Purdánim to marry her, she soon managed to slay her husband and spread her rule throughout what is now Tsolyánu. She rose to power over the (literally severed) heads of several husbands, establishing a reign of terror which is still proverbial. Her name, Nayári of the Silken Thighs, is still used to instill terror into the children of the Empire. When desert Fasíltum revolted, she put ten thousand of its inhabitants to the garrote; when great Purdánim itself rebelled, her armies piled skulls in the square so that even today any terrible catastrophe is referred to as "Nayari's Hill." Yet from her bloody rule was born a period of great art and literature. When at last she died, slain by one of her myriad lovers, her dynasty, the Bednállja Kings, ruled on for a hundred years in Jakálla and then moved northwards to a virgin city site: the present great capital of Béy Sý. Here was brought all of the tribute of a thousand years and a thousand years, and thus did Nayári's descendants contribute much to art, literature, and culture, belying their blood-drenched origins. [Bibliography: "Gupaggáli nga Shshí" (the Might of Our Ancestors), by Daggála Mukkrotórr, in Salarvyáni, ms. preserved in Tsatsayágga; "Nganjjá pa Ssú!" (Flee, Ye Ssú!), by Dráka Grillpa, in Pechánі, ms. preserved in the House of Skulls in Mechanéno; "Kolumélan Ssána hiPathái" (Royal Whore of Love), by Pagártra Nemándu, in Tsolyáni, ms. preserved in the Imperial Archives, Béy Sý; and "Bednállja lél Béy Sý" (Bednállja and Béy Sý), by the same author, ms. in Tsolyáni, preserved in a private collection in Béy Sý.]

Thus began the Golden Age. Into this scene of magnificent pomp there entered a curious figure, that of a crippled, impoverished priest from one of the islands in the gulf to the south of Tsolyánu. Once again contact had been made with other dimensional beings, this time with a veritable hierarchy of what may be termed "Gods," and again with several less-powerful beings called "the Cohorts." The priest, called Pavár, discovered means of communicating with these semi-divine beings and codified his findings into the religion which is still practiced throughout Tsolyánu, and in modified form in many other lands. Basically, he found, there are two groups of beings, inimical to one another for some unguessable purposes of their own. Although the Tsolyáni classify these into "good" and "bad" deities, there is only a small amount of difference in human ethical terms, and both of these groups appear to co-exist without real friction. There are thus the Tlomítlanyal, "the Five Good Gods," and the Tlokiriqáluyal, "the Five Evil Gods." Each of these "deities" has a "Cohort," allied to him or her but somewhat less powerful.

When Pavár died, he was entombed upon his native island. The religion he founded continued to spread, however. Eventually the last kings of the Bednállja Dynasty capitulated to Pavár's faith, and the spiritual capital of the empire was moved to Pavar's island home, there to flourish and develop such arts, sciences, and

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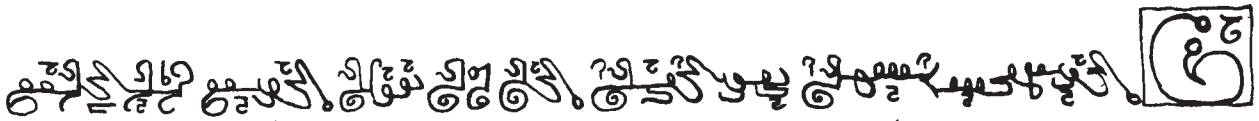
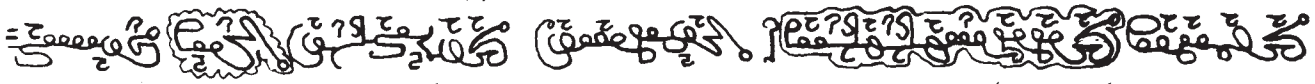
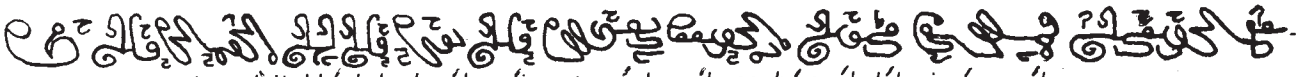
The end of one of the lovers of Queen Nayári of the Silken Thighs, the great and evil ruler of the Bednálljan Dynasty, is shown here. Lord Míru of Purdánim is being taken away to his death by two Thúnru'u, servants of the Queen.



Ngá, Màsunbruchírudhàli túsmidali mál úl guál másun kólumelan
Lo, in this lovely picture ye will see her, the royal



tlassánara tlaNayáridhàlidhàlira. Másunrasa tlapachúdàlisa Míru hiPurdá-
[and] con- beautiful and evil She (evil the great Míru of Purdá-
temptible Nayári. and powerful lord,



nimsadàli khéshdu dopál máisur tengásh guál, pazhú guál, lél missúm guál, nga.
nim, the is sending him to be impris- to be tor- and to be slain, yea.
great and oned, mented,

Ngá, riñmy muní másun, Fíru Bá Yéker, Fésrukh 8, 2333.
Lo, Drew this Fíru Bá Yéker, the 8th of Fésru, 2,333 A.S.

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literature as had not been known since the Time of Darkness. Eventually the secular capital of the Empire was transferred to the island as well, and this came to be called Éngsvan hla Gánga, "the Kingdom of the Gods." The rule of the Priestkings began when the last Bednálljan monarch fled northwards into what is now Yán Kór. Eventually the Empire reached beyond modern Tsolyánu to Mu'ugalavyá, Salarvyá, Yán Kór, Livyánu, Saá Allaqí, and many smaller lands. The arts of sorcery were much developed during this period, due to supernatural aid from the Gods and their Cohorts. The greatest works of sculpture (e.g. Maryá's "Woman of Tsámra") and art were produced, and the polytonal music of Tsolyánu was developed to heights of complexity undreamed of by previous dynasties. The great library at Tumíssa was established during this period, and visitors may still see there the glorious Book of Priestkings, illustrated and illuminated in gold and set with precious stones, which details the proud history of Éngsvan hla Gánga. [Bibliography: "Shártokoi Guál Daimí" (A Priest There Was), by Dumán Langshá, in Tsolyáni, ms. preserved in the Temple of Avánthe in Jakálla; "Éngsvan hla Gánga, Kolumébabardalikoi" (Éngsvan hla Gánga, the Mighty Empire), by several authors, in Tsolyáni, ms. preserved in the Temple of Karakán, Béy Sý; and "Pogúrdikh hiKolumébabardali" (The End of the Mighty Empire), by Kérulya Kettumrídal, in Tsolyáni, ms. preserved in the Temple of Avánthe, Jakálla.]

What happened to destroy this mighty Empire is not known. Some natural catastrophe (or too much sorcery?) did indeed come about, sinking much of Pavár's island into the sea. The great cities seem to fall silent almost overnight; rifts appear between the provinces of the Empire, and internecine strife rises up to shatter the Golden Peace. Within a century or two there seems to have been a breakdown in communications, a revival of the encroachments of the Ssú, the spread of nomads from N'lýss and the steppes of Milumanayá, and an end to all literary and scientific production. Records of this time are scarce and little more than legend: e.g. the tales of the mighty warrior, Hagárr of Paránta; the doings of the wizard Nyélmu and his descent into darkness; the adventures of Subadím the Sorcerer (his visit to the Home of the Gods and what he found there, for example), the deeds of Chirené the Dragonheaded Warrior of N'lýss (perhaps a legend preserved from an earlier age?), the wondrous flight of Metállja of Salarvyá, heroic Pendárte of Khéiris, Qiyór the Many-Tongued, and scores of others — all of these may still be heard around the central fire in the clan-houses of the Tsolyáni. [Bibliography: "Básrimyal hiMazák" (Men of Power), by Tlékku Beshyené, in Tsolyáni, ms. preserved in Béy Sý, private collection.]

The beginnings of the Second Imperium are shrouded in darkness, for even the art of writing had become largely forgotten during the long years of chaos. At some point, however, the Tsolyáni penchant for formal rule and ritual seems to have crystallised once more. From the ashes of chaos a ruler arose and established himself upon the throne of Béy Sý, using as his insignia of power the Great Seal of the Imperium (perhaps some ancient technological device — it cannot be counterfeited). This Seal gives the Empire its name, and it is perhaps more important than the person of the Emperor himself, passing from ruler to ruler without a break. At an early date the custom of maintaining the Emperor in total seclusion was developed, and this is still maintained: the monarch, once selected by many tests and trials from among the offspring of the preceding Emperor, is taken to the great fortress of Avanthár on the heights north of Béy Sý, where he dwells inviolate until his death. Within these precincts he is served by a corps of deaf and dumb servitors, the Omnipotent Azure Legion, which provides him with not only his physical wants but with information gathered throughout the Imperium. In impregnable Avanthár he sits upon the Petal Throne, a gloriously carved seat in the form of a many-petalled flower, made from a single block of translucent jade. To him are brought the best of the Empire's goods, and to his private precincts are brought also the most lovely and accomplished daughters of the clan-chiefs and the nobility. These remain with him at his pleasure until they give birth, whereupon they are removed to the Temple of Avánthe in Béy Sý, where they serve out their lives as priestesses of the Goddess. The Children of the Throne are brought up at Avanthár by the Omnipotent Azure Legion, and upon the death of the Emperor they are taken forth to compete in many types of tests for the throne. Physical prowess, intellectual brilliance, knowledge of arts and letters, abilities as a sorcerer, musical talent — all are judged, and the major candidates are then taken to the Temple of Hnálla, the Supreme Principle, in Béy Sý, where one is chosen by the God, according to secret ritual. The rest are ceremonially sacrificed.

At this writing the Second Imperium has endured for 2,354 years, impregnable to all disruptions. Even during the War of 2,020, when the scarlet-clad legions of Mu'ugalavyá were within miles of attacking Avanthár itself, the sacred custom of the Emperor, the Kólumel, was not broken. Only one Emperor, the heretic Hejjéka, saw the imperial seclusion dropped, but upon his death it was resumed by his brother and successors (he had no sons). The present Seal Emperor is the 61st of the Dynasty; his reign has been thus far relatively calm (if one overlooks the riots arising from the severe punishment of the perpetrators of the artifical famine in 2,349).

The government of the Empire can be characterised as a form of authoritarian bureaucracy, always under the vigilant eyes of the Omnipotent Azure Legion. The power of the Kólumel is absolute and sternly applied, with the punishment for almost every crime or peculation being simply death, immediate and without great delay! The society is divided into three types of clans: plebeian, skilled, and noble. Clan rules govern all social life: marriage, birth, death, trade, manners, etc., etc. Each city's clan chiefs gather to select representations to their councils in the Palace of the Realm, where all domestic imperial business is conducted.

The Empire is linked by a network of excellent raised highways, the Sákbe Roads, which are themselves almost "Great Walls of China," being broad, raised, stone thoroughfares, some 20 to 30 feet high, and often as much as 70 feet in breadth, studded with guard towers and garrisons at set distances, and further fortified close to the borders of the Empire. These roads contain stepped pathways: the highest is for Imperial officials, nobles, and messengers; the next highest is for troops; the third and lowest is for caravans of goods, traders, and ordinary folk. Here again is an example of the Tsolyáni love of formal distinctions between classes.

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Since the War of 2,020 there has been no major war within the Empire. The Sákbe Roads make it difficult for an invader to force his way into the Empire without being surrounded in an easily attacked cul-de-sac. Neighbouring nations (Mu'ugalavyá, Salarvyá, Yán Kór, Livyánu, for example) also have networks of Sákbe Roads. Still another reason for the avoidance of large-scale conflict is the ritual nature of war on Tékumel: leaders generally fight "prestige duels" before an actual battle, and often the losing side simply retreats, rather than fight on with lowered morale. This has been codified in the "Hirilákte" arenas, the "little wars," fought by gladiatorial champions. Patrons (clans, temples, nobles, etc.) arrange for a ritualised gladiatorial show between their champions and those of other lands. Every major city has an arena, and safe passage is guaranteed for these ritual warriors. Battles are normally to the death, although fistfighting can be arranged as a side event. Wizards and priests also come to fight magical duels. Real military action, thus, has been limited to raids and to battles with the nomads of Milumanayá to the north. Forest tribes in the Cháka Protectorates also provide occasional excuses for combat.

Normal Tsolyáni dress consists of a light tunic of Firyá cloth (an indigenous vegetable fibre), a kilt of the same material, sandals or light boots, and a headdress displaying marks of clan, rank, etc. Priests' dress will be described in detail later, since each priesthood has a number of distinctive costumes. Magicians (really jack-priests, attached to a God or Cohort but not part of the temple hierarchy) wear an over-robe of Gýdru, a silk-like substance secreted by snails, again dyed with the colours of their rank, clan, and the deity they serve.

Warriors in the Tsolyáni Empire fall into various categories, but the usual garb is a helmet, breastplate, and greaves of Chlén-hide, all dyed azure blue with the herb Ksékkura. Since iron and steel are scarce, the hide of the Chlén beast (a great, slow-moving hippopotamus-like animal) is used both for weapons and armour: fresh Chlén hide is subjected to various processes known only to the tanners' clan, whereupon it becomes extremely pliable and can be moulded into almost any shape, cut in the form of a weapon, etc. Another series of processes then turns this substance into something harder than bronze but slightly softer than iron. It is this which is used for the majority of arms and armour in all parts of Tékumel. Iron and steel items are available, of course, but are prohibitively expensive. Men of higher rank wear further armour: arm guards, shoulder pieces which often project fantastically in curious designs, backplates, tasses, armoured skirts of Chlén-hide or metal, greaves, etc. The lightness of Chlén-hide makes it possible to wear much elaborate armour of this kind without tiring. Weapons include lances, spears, and axes, as well as many types of curved and straight swords. Many types of maces, flails, and other blunt weapons are found, and missile weapons include bows of several types, light and heavy crossbows, catapults, onagers, ballistae, and such-like. Shields take a number of fanciful forms, from the tiny round buckler of the islanders of Vrá to the huge body covering preferred by the inhabitants of Purdimál. The armour of Imperial officers is often more decorative than useful, with towering crests of Chlén-hide, plumes of Khéshchal feathers, decorations of precious gems and gold, etc.

Within the Empire military organisation is based on a vigesimal system: a company consists of 20 men, twenty of these make up a cohort, and twenty cohorts make up a legion. Legions normally specialise in one or another troop-type: e.g. the Legion of Sérqu, Sword of the Empire, is largely heavy footmen; that of Mengáno the Jakállan specialises in artillery; the Legion of Tlanéno the Steersman is devoted to seamen who fight as marines; the Battalions of Vrishtára the Mole contains sappers, etc. Contingents from one Legion are often sent on loan to another, so that each has a relatively balanced complement of fighting men. The Imperium keeps track of these forces, ordering them as need arises, and posting them wherever they are wanted.

There are several types of economic base for the support of a Legion: the poorest and least trained are those Legions raised by rural or provincial clans as a sign of prestige. Indeed, many such "Legions" are simply names in the Imperial rostrum, and they would be called up only in case of serious need. The second type is the personal Legion of a wealthy noble. Using his domain as his base, such a noble can call up troops, train them to the extent allowed by his purse, and enroll them in the Imperial troop list. The third Legion type is that of the priestly temple forces: using their vast lands and revenues, each temple organises a number of Legions, commanded by professional temple officers. Finally, there is the Imperial Legion raised by the Imperium itself with its huge tax revenues. These are the best-trained of the Tsolyáni troops, officered by career soldiers, and fitted out with the best equipment. Of these, the Legion directly commanded by the Omnipotent Azure Legion is the most elite. It may be noted that every Legion has access to the services of magicians and sorcerers; priestly Legions use their own temple personnel, of course, and other Legions contract for companies or cohorts of magic users from a temple. These are then divided into offensive and defensive units: the former to fire spells, etc. at the enemy, and the latter to protect the Legion's men from similar opposing fire.

With no riding beasts available, all travel is done on foot — or one of the creaky, slow-moving carts pulled by domesticated Chlén. Trade is thus conducted mainly by caravans of slave bearers, men trained to carry heavy loads for 30 to 40 miles per day at a trot.

A word about lands bordering the Empire is necessary: to the west the great Empire of Mu'ugalavyá stands as Tsolyánu's greatest rival. The red-lacquered troops of the Four Palaces of the Square in Ssa'átis stand guard upon their borders facing the blue-clad Tsolyáni legions on the summit of the opposing Sákbe. Mu'ugalavyá is governed by clan-councils of "princes." There are four of these, each being termed a "palace." The official deity of Mu'ugalavyá is some four-limbed creature named Hísh, yet the god worshipped by most of the population is ancient Vimúhla, the Fire God. The country is run on lines similar to those of Tsolyánu, with the exception of a lack of a central figurehead Emperor.

To the east and south, Salarvyá is similarly well organised. The hairy, heavily bearded Salarvyáni worship the same deities as the Tsolyáni, but they tend to favour the generously-endowed Avánthe, the Female Principle, and hold the other gods in somewhat less esteem. Salarvyá is governed by a king who sits in the Hall of the Dome in Tsatsayágga — barefaced and open, to the great scorn of the Tsolyáni. The king of Salarvyá is

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in constant danger, however, since if he becomes ill or shows signs of weakening, his nobles have the right and duty to depose him and appoint another from their ranks. Deposition in Salarvyá means impalement upon a stake, to the greater glory of Avánthe — the post of king is not much sought, therefore. Salarvyáni warriors favour the colour black, this being obtained from a type of crustacean along their seacoasts. They are great traders and merchants, wandering far afield in their search for riches.

The fourth great empire lies across the sea to the southwest of Tsolyánu: Livyánu, the land of sorcery. The country is rigidly ruled by the priests of Qaame'él, their chief god, who corresponds closely to Tsolyáni Thúmis, the Lord of Wisdom. Livyáni nobility owe a form of feudal service to the priesthood, with little of the formal clan structure of the Tsolyáni. They favour bodily decoration of many bright colours of paint. Both men and women tattoo their faces with intricately tiny designs taken from their mythology, and Livyáni warriors wear Chlén-hide armour covered with delicate traceries of runes, magical designs, and amulets. Livyáni women tend to remain in seclusion, and when they do emerge they go masked in curious disguises representing the beasts, demons, and gods of their complex religion.

Other lands need perhaps less discussion at this point. Saá Allaqí is inhabited by short, stocky men who are excellent mountaineers and desert trackers. Their government is fragmented, depending upon clan loyalties. Milumanayá is a desert and mountain land, inhabited by nomadic tribes. Their form of government is some simple kind of popular democracy, with every tribal member permitted to add his voice in making decisions — this is probably why the Milumanayáni never get much done and have never been known to organise successfully for more than a border raid or two. Yán Kór to the north is a hardy land of forthright, sturdy men — and even stronger women, since some clans there are ruled by women, and matriarchy is the general rule. Property descends to the daughter, rather than to a son, and most Yán Koryáni clans are thus endogamous, marrying within the clan, which keeps the clan's property within its control. If a girl runs away and marries a person not of the clan, the usual result is violence.

The military organisations of these neighbouring lands differ widely from the disciplined Tsolyáni-like Legions of the Mu'ugalavyáni and the Salarvyáni, to the wild nomadic mobs of the Milumanayáni. The Livyáni organise their forces in tens and hundreds, instead of the usual twenties, and each of their Legions is ruled by a priest. The Yán Koryáni clans each send as many men — and women! — as they can, and their legions are thus much less structured than those of the Tsolyáni, although they are still well organised. Every youth there, male or female, is expected to take part in military games, drills, and exercises.

Among the nonhumans of Tékumel, the Pé Chói are the best friends to mankind, taking part in human wars and politics. Many human Legions contain a company or more of Pé Chói, and they are renowned as fighters. The surly, reptilian Shén are also excellent warriors, but they are too involved in their intricate rituals to take much interest in human affairs. Shén trading parties are common, however, and piracy on the high seas is not unknown. The Páchi Léi similarly make passable fighters, although they do not normally wish to leave their forest homes. Occasionally one or another human army will employ companies of flying Hláka as scouts, but these beings dislike service, are nervous, and generally fly away at the first sign of danger. The Ahoggyá tend to ignore men entirely. Among the enemies of mankind, the Hlýss and the Ssú stand out as the most deadly, waylaying and slaying all men who pass near their domains. The Shunned Ones are similarly inimical, but they tend to remain within their sealed dominions. Other nonhuman races are either not very warlike or are not interested in human affairs enough to take part.

For the benefit of those about to enter the Empire, a few words about the present political situation may be helpful. As of this writing there are four major political groupings:

(a) The Military Party was until recently ruled by the great general, Kéttukal hiMraktiné, whose service and loyalty to the Empire are undoubted. He defeated the Yán Koryáni three times in the rugged mountains of Thénu Thendráya; his rout of the Mu'ugalavyáni at Butrís was a masterpiece of strategy; and his victory over the Salarvyáni at Rý in Kerunán is considered a minor miracle. In spite of this, he has been exiled to Chéne Hó in Dó Cháka because of the machinations of the Royalists, who fear his power. This was done through a series of delicately staged intrigues which gave the Imperium reason to believe that Kéttukal was interested in power of his own — nothing so major as an intrigue against the Petal Throne itself, but perhaps some takeover of the Cháka Protectorates which would amount to semi-independence. The Military Party has never been interested in real military conquest, however, since this would mean the ascendancy of their archrivals, the Royalist Party, to whom all administrative posts would probably fall. Occasional raids into Yán Kór, Milumanayá, and Kilalámmu have provided sufficient loot and exercise for the troops, and without a commitment to total war, the Military Party can expect to gain little from an invasion into foreign lands. Kéttukal and his colleagues (e.g. the great Admiral, Hágarr of Paránta, named after the ancient hero; Miriktáni, the General of the 7th Imperial Heavy Foot; Tlanéno the Steersman; and Gúsha the Khirgári) have never lusted after foreign spoils. — Not unless they can win a commitment to total war from the Emperor. The Military Party is now furiously working to see that Kéttukal is released and returned to Béy Sý, where his prestige will stand the Party in good stead.

(b) The Priestly Party is divided, of course, between those who serve the Five Good Gods and their Cohorts, and those who worship the Five Evil Gods and their five Cohorts. They nevertheless share a common interest in expanding the power of the temples. They are well organised, and their Legions are strong. Their communications system — consisting of telepaths and telekinecists — is the wonder of the Empire. They are suspected to be in league with the priests of other lands, however, since they share common deities and common philosophies. The acknowledged Grand Master of the Priestly Party is Aknállu, Priest of Hnálla in the region of Béy Sý. This wily old politician does not hesitate to cooperate with Miriggá, the High Priest of Hry'y (his opposite number), whenever there is mutual profit to be had. Their immediate goal is the ending of Military Party power, and the expansion of Tsolyáni hegemony into the

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rich and taxable areas of Kilalámmu, Milumanayá, and other regions. They are willing to utilise the Military as a tool but do not wish them to obtain lasting political power. They thus want Kéttukal to stay put in his polite but undoubted exile in Chéne Hó. — Or, if necessary, to see to his permanent disappearance.

(c) The Royalist Party is so named because of its leaders' hereditary descent from the ancient royal family of the Bednálljan Dynasty. In reality, these are noble clans, intermarried and interrelated, and from them come the main corps of officials, bureaucrats, administrators, scribes, etc. This party is led by Jijékmu, Governor of Béy Sý, whose power is now mostly gone due to his age and senility. His nephew, Lord Khámiyal, is now the representative of this party in the capital, and he is allied by blood and by interest to the governors of several other cities: e.g. Lord Srýqu in Purdimál, Lord Chiringgá in Jakálla, etc. This group now cooperates with the Priestly Party, though their interests are not identical. They wish to maintain their ancient power, and they see the Priests as instruments to that end. Their money and the riches of their hereditary lands give them power and many prerogatives. Their hatred for Kéttukal knows no bounds, since he slighted their authority in demanding fresh troops and supplies directly from the Imperium before the Battle of Rý. Their fondest desire is thus to see the indomitable general given the "High Ride" upon the impalement stake. Their own candidate for general of Kéttukal's crack First Legion is Wesséku hiTánkolel, a rather indifferent (but manageable) warrior of paranoid disposition. The Emperor has thus far steadfastly refused to promote Wesséku in spite of Kéttukal's exile, and the posting of the First Legion far across the Empire to Sokátis. Wesséku now spends his time in dalliance, imagining "plots" against himself, and sending his enemies to the hideous Tólek Kána Pits outside of Béy Sý. The Royalists are now almost ready to abandon any hope of promotion for Wesséku, and their remaining option is to seek the death of Kéttukal and the dissolution of the First Legion into units which can be sent hither and yon across the Empire.

(d) The fourth party is that of the Imperialists, governed by the High Princeps of the Omnipotent Azure Legion, Qorumá hiRi'inyússa. This party is mainly composed of the nobles, officials, and courtiers at the Court of Avanthár. These are the Emperor's staunchest loyalists, committed to him by their isolation at Avanthár and their common desire to maintain the ancient traditions of Imperial power. The power balance has indeed shifted one way or another over the centures, but the result has always been that any group carried into power has centred itself at Avanthár, and this has meant the formation of a new Imperial Party, which then simply becomes like the previous one. Personnel may change, but the structure remains the same. The Imperial Party wishes to see Kéttukal kept alive and ready for emergency service, but they cannot allow him to establish himself as a semi-autonomous power in the Cháka Protectorates. They are also eager to maintain the delicate balance of power in Béy Sý and to keep the country united against a possible Yán Koryáni invasion (see below).

Complications are introduced by the fact that the present Seal Emperor, Hirkáne Tlakotáni, is almost seventy years of age, and this presages a power struggle. According to custom, the sons of the Emperor are kept apart at Avanthár during their childhood by the Omnipotent Azure Legion. Upon reaching maturity, however, recent custom has decreed that these young men be "farmed out" as apprentices to various clans, to noble families, to military outposts, and to priestly colleges. Upon the death of the Emperor, these young men (and even women, should his daughters elect to take part) engage in a fierce contest for the throne, as previously stated. The present most likely candidates include Lord Eselné, now a protegé of the family of Kéttukal. Should the Emperor die and Eselné obtain the Petal Throne, an intolerable situation would be created. Other likely candidates include Dhich'uné, who has been studying with the Priests of Sárku and who is now a Ninth Level Adept in that sect; Rereshqála, protegé of the Clan of Sea Blue, the most powerful clan of the Royalist Party; and Mridóbu, protegé of the Priest-Lord (i.e. Chamberlain) of Avanthár itself. The possibilities are thus explosive, more so than at any time within past history. One daughter of the Emperor has also declared Aridáni status (i.e. declared herself the equal of a man, and with the same rights), and should she wish to join the contest for the Throne, her claim will be supported by the priestesses of Avánthe and Dlamélish. Although rule by a woman is rare, there are precedents: the 12th Seal was a woman, and her rule was a long and prosperous one.

Thus stands the situation within the Empire at present. To the west, the Mu'ugalavyáni watch Kéttukal's problems with interest, hoping that some development will enable them to regain the lost Cháka Protectorates. Their first choice would be to have the general disgraced, since this would lead to further turmoil within the Empire. Others have suggested that certain fanatic priests be hired to slay Kéttukal, since this would humble the Priestly Party. Others have pointed out the dangers in this: the Priestly Party is already suspect by the Emperor, and such an act might lead to an outright confrontation with Mu'ugalavyá, if the connection could be established. The Four Palaces of the Square in Ssa'átis are thus undecided and only watch the situation in hopes of seizing some advantage from it.

To the east, the Salarvyáni wish to regain Kerunán and parts of Kaijá. The Tsolyáni have exploited Salarvyáni differences with the little state of Pechána in various ways, and now the Salarvyáni look for disaffection in the two Protectorates in hopes of seizing upon a weakness. They have secretly supported the Royalist Party (who recall that their ancestors, the mighty Bednalljan Dynasty, were Salarvyáni in origin). The Salarvyáni wish to see the dissolution of the crack First Legion and a weakening of the border troops generally. It is rumoured that the Salarvyáni overlord, Griggatsétsa, has been in contact with Áld, the Baron (the best translation of his title, perhaps) of Yán Kór, and various plots are afoot to put pressure upon the Tsolyáni from the east and the north simultaneously.

Among the nonhumans, only the Pé Chói are directly involved. Their strongholds lie in the forests of Dó Cháka, and their relations with the human ruling family of Dó Cháka, the Íto Clan, have always been good. They are thus disturbed to see a human conflict which may involve them: Kéttukal in semi-exile in Chéne Hó, right in their midst. They wish to see Kéttukal leave the Chákas, or that he might dwell amongst them in peace. The human population of the Chákas, however, has become

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somewhat embroiled in the dispute. Speaking a mixture of bastardised Tsolyáni and Mu'ugalavyáni, these local clans would like to see an end to Tsolyáni rule — and freedom from the rapacious Imperial tax collectors. These groups are busy with their perpetual clan squabbles, however, and can mount no force of their own to change the situation.

The greatest danger to Tsolyánu lies in the north: the large nation of Yán Kór. The Baron Áld, once a mountain chieftain from Saá Allaqi, has good reason to hate the blue-clad Imperials. Originally a recruit into the Tsolyáni army, the Baron achieved promotion to general of his own Legion and fought nobly for the Empire. He became involved in the quarrel between the Royalists and the Military Party, however, and was tricked into a terrible disgrace. Imprisoned, he managed to escape and sought sanctuary in Yán Kór, where he soon attained high rank and power. In revenge, the Tsolyáni sent eight expeditions into Yán Kór in an attempt to crush him, but each time they were repulsed. During one such raid, however, Qeqélmu, Kéttukal's lieutenant, managed to push through to the northern citadel of Ke'ér, unprotected and well behind the Yán Koryáni lines. Baron Áld was elsewhere and could not return in time. The Tsolyáni assaulted the fortress, and Lord Bazhán (who replaced Qeqélmu when the latter was wounded upon Srigásh Field) requested the Baron's mistress, Yilrána, to surrender. She was led to believe that the Baron was close at hand with a relief column and refused. When Ke'ér fell, thus, she was captured and impaled. The Tsolyáni troops retreated after devastating the city and the citadel, and when Baron Áld returned, he was confronted with the spectacle of his beloved's body impaled before the shattered gates of his favourite citadel. Qeqélmu died before the Baron's revenge could reach him, but Bazhán was captured by a party of Pygmy Folk and returned to Yán Kór for torture and death. The Baron now seeks bitter revenge upon all Tsolyáni, and rumour has it that after the rains have ceased this spring, the Yán Koryáni forces will march southwards. It is also rumoured that the Baron has obtained some ancient, horrible weapon from some unknown nonhuman powers, and this weapon, it is said, will destroy or bypass the Sákbe Roads and bring the Yán Koryáni blue-green banners directly before Bey Sý without a halt! This rumour has the Tsolyáni scurrying to complete preparations for an invasion, and each day shiploads of provisions, men, and military goods travel northwards along the great Mssúma River.

Should there be an invasion, the services of Kéttukal will no doubt be required, and all parties within the Empire will submerge their petty goals into the common good. The general is himself something of an enigma. His stern, hawk-featured visage is to be seen on a thousand memorial stelae erected to his victories, and the common people burn paper cones with his name on them in honour of the War God, Karakán. Yet he has been tight-lipped and taciturn throughout his career, a rough and ready soldier on the surface, yet displaying great depths of intelligence and sophistication beneath. His ancestry and clan membership are impeccable, and his marriage to a girl from the time-hallowed nobility of Vrá has provided him with wealth and prestige. Yet he makes no overt claims to power and takes his political exile in Chéne Hó with apparent good grace. In spite of his forty-odd years, his body is that of a young man, and his skill with weapons is proverbial among his troops. His loyalty is also legendary: when he was ordered to Chéne Hó, members of the First Legion and some of his fellow commanders offered to march with him to Avanthár to lay his case before the Emperor. Kéttukal turned to one of his veterans and ordered him to pick up a coal from the blazing fire. The soldier did so without hesitation. Kéttukal then said, "When a soldier is ordered, he obeys." He then arose and made his preparations for departure to Chéne Hó.

The above must serve as a necessarily brief outline of the places, people, and events with which these booklets deal. There is much more to be learned, of course, but these pages will provide a framework upon which each referee and player can mould the flesh of his or her own imagination. Let us now turn to the game based upon Tékumel.

300. CHARACTER TYPES.

For those familiar with "Dungeons and Dragons," mentioned above, playing in or refereeing a game based upon Tékumel will present little real difficulty. For those who have not played this type of fantasy game before, an introductory statement is needed, and a longer section for prospective referees will be added later.

The game requires a group of players (from one up to any manageable number) and a referee. The latter takes pencil and paper and, using the information presented here as his base, prepares his own terrain map[s], city map[s], etc. of any area he chooses. If he desires, he can also draw up a map for an underground labyrinth (the "Underworld," a section of creature-haunted tunnels, tombs, temples, and treasure troves) on a sheet or sheets of graph paper. He then "sets the stage" for his players, describing the scenario to them, locating them on his maps, telling them what they see, whom they encounter, etc. etc. It is then up to the players to use their wits and intelligence to deal with the challenges laid before them.

The players, in turn, must establish a character, using the tables set down here, and maintain this character's records, keeping track of his experience points, wealth, possessions, magical acquisitions, etc. etc. The player must furthermore keep the statistics for any non-player characters in his employ. He makes his decisions on the basis of the information supplied by the referee, and it is his task to progress his character to ever higher levels and to greater and greater powers.

Turning now to Character Types, suffice it to say that players may choose between two "alignments": Good or Evil. A player may be either male or female, and he/she may be any one of three basic "professions": Warrior, Priest, or Magician. Some players may also wish to enter the game as nonhuman intelligent beings, and this is permitted, although it is not possible to begin as non- or semi-intelligent fauna, as inanimate objects (e.g. a magic sword), a supernatural being or undead creature, etc. All of these are detailed below.

310. ALIGNMENT.

For convenience's sake (and not to reflect reality necessarily), all characters are divided into two basic types: those serving the Good Gods and their Cohorts,

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and those serving their Evil counterparts. There are no "neutrals" on Tékumel, although it is possible to achieve a limited neutral status as one of the nonhuman races which traditionally remains aloof from human affairs.

Good characters serve one of the Five Good Gods or one of their Cohorts, and Evil characters similarly worship one of the Evil Tlokiriqáluyal or one of their Cohorts. Each player names his or her God, Goddess, or Cohort at the beginning of the game.

A good character does not consort with an evil one, although he is not required to attack him if there is an encounter. Good characters may never attack each other, nor do they attack nonhostile neutral nonhumans. Similarly, evil characters never attack each other **within their own party** — although they are free to attack good characters, neutral characters, and evil characters not in their party. [A party is here defined as a body of two or more players sharing an adventure together.] Once a group has disbanded (e.g. at the end of an adventure), evil characters may indeed state their intentions to begin hostilities with one or more of the ex-members of the group at the start of the following adventure. Should good characters fall out, on the other hand, they may honourably challenge one another, and if both agree, a duel may take place.

Beings friendly to good characters are also hostile to evil characters; the converse is not true, however: beings and races inimical to man are NOT friendly to evil characters unless of the same species. For example, a Ssú is not friendly towards a human evil sorcerer; he will be friendly towards another Ssú, of course.

It is possible to change one's alignment by going to a temple of one of the Gods (not a Cohort) of the opposite alignment and seeking permission to change. This is granted upon a roll of 60 or more on two percentile dice. [Percentile dice are 20-sided dice. By painting one set of numerals from 0-9 white and the other set red, one can achieve a roll of from 0-20; using two of these dice together, one reads the first die thrown as the decade and the second as the digit, thus achieving a possibility of from 0 to 100. One pair of these dice is essential for this game.]

320. CHOICE OF SEX.

Each player chooses to be either male or female. In Tsolyánu women are generally treated as the subservient sex, but there is the legal freedom for a woman to declare herself "Aridáni", which denotes roughly "independent." She is then treated exactly like a man under the law, and she may become a warrior, etc. Females who become priestesses may serve Avánthe or her Cohort, Dilinála (if good), or Dlamélish or her Cohort, Hrihźyal (if evil). Female magic users are common in the Empire.

Sex distinctions for nonhumans can safely be ignored for game purposes: their various sexes and sexual roles are too complex to be gone into here.

330. PROFESSION.

While it is theoretically possible for a player to choose to become a cook and spend the rest of his game life slaving over a cauldron in one of the back streets of Jakálla, most players will wish to enter a profession which will give them a chance at adventure and progression to greater powers. For playing purposes, thus, there are three "professions": (a) warrior, (b) priest, and (c) magic user. Details of these will be provided below. In general, nonhuman beings must declare their profession under these three categories as well. As stated above, it is not possible for players to enter the game as animals, undead, "monsters," etc.

340. NONHUMAN ALIGNMENT.

It is convenient to list the various nonhuman races here and indicate their general attitudes towards mankind:

Friendly to Man	Neutral	Hostile to Man
Pé Chói	Ahoggyá	Hlutrgú
Pygmy Folk	Hláka	Hlýss
Swamp Folk	Páchi Léi	Shunned Ones
Tinalíya	Shén	Ssú

Characteristics of these races will be given later. Their alignments should be apparent from the above list.

400. DETERMINATION OF CHARACTER.

Before deciding upon a profession (Sec. 330), one must discover one's skills and talents.

410. BASIC TALENTS.

These are one's genetically provided physical and intellectual capabilities. After noting the name of the character, roll percentile dice for each of the following categories and note the results (including any "pluses" or "minuses" upon a sheet of paper.

The basic talent for warriors is strength. For priests it is intelligence, and for magic users it is psychic ability.

Should a player roll a totally unsuitable character, the referee (at his option, not the player's) may allow the player to roll over for a totally new character. Re-rolling individual basic talents is NOT allowed, nor is it possible to transfer points from one talent to another. If one rolls a puny weakling, thus, or a hopelessly stupid clod, it is best to let him or her wander off into the sunset and roll for a new persona!

411. Strength.

This denotes one's physical prowess, ability to wield a weapon, bear burdens, perform arduous tasks, etc. Dice rolls are as follows:

1-40	Weak [-1 on hit dice; see below]
41-60	Average [no bonuses or penalties]
61-80	Strong [+1 on hit dice]
81-95	Powerful [+1 on BOTH hit and damage dice]
96-100	Superb [+2 on BOTH hit and damage dice]

412. Intelligence.

This is one's power to think, use reason, deduce and induce, etc. Rolls are:

1-20	Stupid [-1 from both hit and damage dice: too dumb to strike or parry properly;

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"Two Pé Choi exploring a passage in the Underworld beneath Jakálla. One holds a scroll ready, in case a spell is needed against some surprise attack."

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inability to use "Eyes" (see below) and other technological devices; cannot use spells of more than Group I complexity]

21-40 Dumb [-1 from damage dice; can use "Eyes," but cannot use spells of more than Group II complexity]

41-60 Average [no bonuses or penalties]

61-80 Smart [+1 on hit dice; uses "Eyes" and spells easily]

81-95 Brilliant [+1 on BOTH hit and damage dice; 40 percent ability to find secret doors as the character passes by them]

96-100 Genius [+2 on both hit and damage dice; 60 percent ability to find secret doors; 40 percent ability to detect traps]

413. Constitution.

This is one's basic ability to endure, to recover from wounds, and to be restored to life by a priest or magic user after being slain. Rolls are:

1-20 Weakling [-2 on hit dice; 30 percent chance of being revivified; 40 percent chance that a healing spell or "Eye" will NOT work]

21-40 Puny [-1 on hit dice; 40 percent chance of revivification; 20 percent chance that a healing spell or "Eye" will NOT work]

41-60 Average [no bonuses or penalties]

61-80 Healthy [+1 on hit dice; 60 percent chance of revivification; healing spells and "Eyes" always work]

81-95 Very Healthy [+1 on both hit and damage dice; 70 percent chance of revivification; healing spells, etc. always work]

96-100 Robust [+2 on hit dice; +1 on damage dice; 90 percent chance of revivification; add one pip to points rolled for a healing spell or "Eye" (cf. below)]

As has been mentioned above, various spells and ancient technological devices ("Eyes") can be used to bring a "dead" character back to life. Note that each such revivification — by whatever means — reduces the character's constitution permanently by **five** points — UNLESS the player manages to roll over 90 on the percentile dice! When a character's constitution reaches zero, he is permanently and irretrievably dead.

414. Psychic Ability.

This is one's ability to employ magic, attain communication with the Gods, etc. Rolls are:

1-20 Non-Psychic [unable to use spells or magic]

21-40 Barely Psychic [May use spells only up through Group II]

41-60 Average Psychic [no bonuses or penalties]

61-80 Somewhat Psychic [+5 percent to chances of spells working; may use all levels of spells, etc.]

81-95 Quite Psychic [+10 percent to chances of spells working]

96-100 Highly Psychic [+15 percent to chance of spells working]

415. Dexterity.

This denotes one's ability to parry blows, dodge missiles, perform acts requiring agility, etc. Rolls are:

1-20 All Thumbs [-1 on BOTH hit and damage dice; 20 percent of spell or weapon striking some other victim than the target aimed at]

21-40 Clumsy [-1 on hit dice; 10 percent of spell or weapon striking the wrong victim]

41-60 Average [no bonuses or penalties]

61-80 Clever [+1 on hit dice; spells and weapons always hit if indicated by the Combat Tables]

81-95 Dexterous [+1 on BOTH hit and damage dice]

96-100 Agile [+2 on hit dice; +1 on damage dice]

416. Comeliness.

This denotes the relative "beauty" or "handsomeness" of a character. Roles are:

1-10 Hideous [the character is ugly enough to frighten his or her own mother, if met unexpectedly at night]

11-20 Ugly [the character is of repugnant appearance]

21-50 Average [no particular beauty or lack thereof]

51-70 Goodlooking [the character is rather handsome or pretty]

71-80 Very Goodlooking [the character is considered handsome or very pretty, according to prevailing Tsolyáni standards]

81-90 Handsome/Beautiful [as above, but more so]

91-95 Very Handsome/Very Beautiful [the character turns heads when met on the street, attracts offers of marriage or other forms of union, etc.]

96-100 Wildly Handsome/Gloriously Lovely [the character is so beautiful or handsome that care must be taken to avoid being stolen by slavers, carried off by various religious groups for participation in orgies, etc. This classification is thus a mixed blessing.]

417. Increases in Basic Talents.

As a character achieves a new level of experience (cf. Sec. 440, ff.) he may roll percentile dice to see whether he can improve one of his basic talent categories. If he rolls 81-99 on the percentile dice, he adds 5 points to one of his basic talents. If he rolls 100 on the dice, he adds 10 points. The determination of which basic talent is increased is random: roll a 6-sided die and interpret the result as follows: 1 = Strength; 2 = Intelligence; 3 = Constitution; 4 = Psychic Ability; 5 = Dexterity; and 6 = Comeliness. If the player already has 100 points in the category, the roll is simply null and void. He does not roll again at that time.

418. The Character Record Sheet.

All scores obtained in the above-listed categories

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are written down, with pluses cancelling out minuses in the same category. Let us look at "Character X," an imaginary example:

Strength:	*Rolled 98:*	*+2 hit dice*	*+2damage dice*	---
Intelligence	*Rolled 53:*	--	--	---
Constitution	*Rolled 37:*	*-1*	--	**40 percent chance of revival; 20 percent chance of healing spell/Eye not working*
Psychic Ability	*Rolled 26:*	--	--	**Spells only through Group II*
Dexterity	*Rolled 14*	*-1*	*-1*	**20 percent chance spell or weapon strikes other than intended victim*
Comeliness	*Rolled 83*	--	--	**Very handsome*

Character X is thus rather average, although he does have + 1 on the damage dice. In view of his average intelligence and low psychic ability, he is best suited as a fighting man, rather than as a priest or magic user. Although this character is not a particularly good one, he is not so puny as to call for the rolling of a completely new one.

420. ORIGINAL SKILLS.

Everyone has a background, including a number of skills acquired during childhood and adolescence. Although each player starts as a "blank slate," realism requires that he or she already possess a modicum of one or more skills, as would have been the case in ancient or mediaeval times on Earth. Omitting a host of less interesting skills and clan professions, thus, the following three groups list crafts and skills which may be of use to players during the game. They include a few specialised skills which are not "professions" but which are useful for adventuring: e.g. swimming and diving. The first group is termed "Plebeian": the skills of ordinary craftsmen and artisans. The "Skilled" group includes crafts requiring greater study and experience. The "Noble" skills include talents requiring considerable study and work, and acquisition of this group is usually restricted to children of the nobility, the priest-schools, etc.

For game purposes, the acquisition of skills is done as follows: percentile dice are rolled, and the results are interpreted as follows:

1-35	Choose one skill from Group I
36-60	Choose one from Group I and one from Group II
61-80	Choose one skill from each of the three Groups
81-90	Choose 2 skills from Groups I and II and one from Group III
91-95	Choose 3 from Group I, and 2 from Groups II and III
96-100	Choose 4 from Group I and 3 from each of the other two Groups

GROUP I: PLEBEIAN	GROUP II: SKILLED	GROUP III: NOBLE
baker	*animal-trainer*	*alchemist*
barber	*bird-trainer*	*artist-sculptor*
bootmaker	*fletcher (arrow maker)*	*assassin-spy-tracker*
bricklayer	*hunter*	*astronomer-navigator*
butcher	*jeweller-goldsmith*	*author*
carpenter	*mountaineer*	*botanist [plant recognition]*
carpet-maker	*sailor*	*courtesan/Don Juan*
cook	*scribe-accountant*	*dancer*
dyer	*ship-builder*	*engineer-architect*
farmer	*ship-captain*	*geologist [mineral recognition]*
fisherman	*slaver*	*interpreter [any language to Tsolyáni]*
glass-blower	*smith-armourer*	*mathematician*
grocer	*swimmer-diver*	*musician*
mason	*wheelright [cart maker]*	*orator*
merchant		*physician*
miner		*poet*
paper-ink maker		*scholar [history, philosophy, etc.]*
perfumer		
potter		
rope and net maker		
sail maker		
tailor		
tanner		
weaver		
wine-maker		

Most of the above-listed skills are self explanatory. Others require a word of explanation:

Tanners know how to work Chlén-hide, as well as other types of leather. Only a smith-armourer can make armour or weapons of it, however. The smith-armourer can also work raw iron into steel, if this is found.

Animal and bird trainers can train any creature which is not totally hostile to man. This takes from one to three months, depending upon the creature's intelligence and the type of tasks it is being trained to do.

A ship captain is more familiar with the techniques of sailing than is the ordinary sailor. He is also knowledgeable in handling cargoes, manifests, simple accounting, etc. The ship builder, on the other hand, may have no commercial skill at all, but he can construct ships, taking from one month for a small boat to six months for a large vessel (if provided with men and tools with which to work).

The slaver has the ability to recognise good labourers, detect weak versus strong men, pick out likely maidens for various tasks, etc.

The wheelwright is the only artisan familiar with the manufacture of the heavy carts pulled by Chlén, or with the lighter varieties pulled by human slaves.

An alchemist can recognise chemical compounds (such as poisons, elixirs, etc.). He can also make chemical substances if deemed possible by the referee. His success is governed by his level of experience and by the Chances of Spells Working Table (cf. Sec. 434). Since gunpowder is completely unknown on Tékumel, the chances of accidentally discovering this compound are quite remote — a roll of 100 might be required by the referee, with each experiment lasting approximately a week.

An assassin-spy-tracker can hide in the shadows and pass unseen. This, too, depends upon his level of experience, and the same table is used to determine his success as for the alchemist's experiments. Tracking also depends upon this table. His assassin skills will depend partially upon his dexterity and intelligence (Secs. 412 and 415), partially upon his combat capabilities, and

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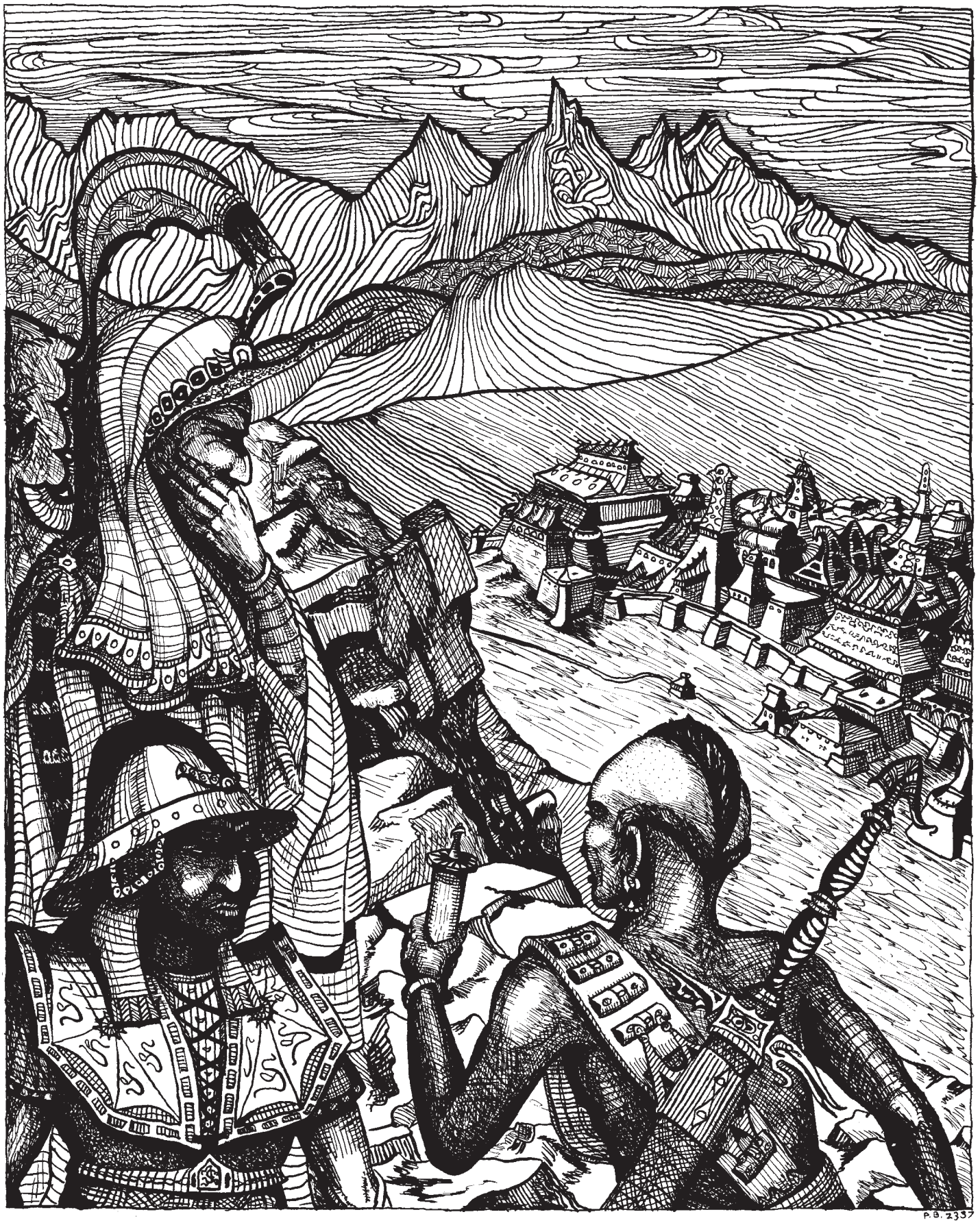

The Mu'ugalavyáni General, Lord Mi'itlénish, contemplates the siege of Purdimál during the War of 2020. The officer on the left wears the typical Mu'ugalavyáni "cookpot" helmet, with ear-flaps of Chlén-hide. The messenger on the right is bareheaded and has his hair cut in the prevailing fashion of western Mu'ugalavya. He has the fearsome two-handed broadsword of N'lýss slung across his back. After a siege of seven months the city fell to the invaders, but Mi'itlénish had already moved the larger part of his troops south to invest Béy Sý.

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partially upon his knowledge: e.g. does he have the alchemical skills necessary to construct a proper poison? The referee must use his discretion in allowing assassins to ply their trade. Remember that if an assassin is caught, it will be a long time before he is allowed to die . . .

The astronomer-navigator is required for any ship which journeys out of sight of land. Only he can operate the crude Tsolyáni compass.

An author can write usable records, histories, or fiction with which to entertain his friends and colleagues. This skill is of use in dealing with the Imperial bureaucracy which enjoys good bureaucratese prose.

The botanist can recognise edible or poisonous plant species and other characteristics of Tékumel's flora. Similarly, the geologist can recognise minerals in their raw states. Success for both of these skills is determined again from the Chances of Spells Working Table below.

The courtesan (if a woman) and the Don Juan (if a man) skill is in reality nothing more than the ability to flatter, tease, cajole, and charm a person of the opposite sex into an affectional relationship. Use the same table as mentioned above to determine whether he or she is successful.

The engineer-architect is required if one is to build fortifications, palaces, roads, and other constructions. This skill is important, thus, for players who would build their own castles or mansions when they achieve enough power and wealth.

The interpreter can use any one modern or ancient language in addition to Tsolyáni. He is assumed to be totally fluent in it. Languages include all those used by men, but not those of the nonhumans of Tékumel, which are phonetically and grammatically too alien for humans to master. Possible languages thus include:

Modern	**Ancient**
Tsolyáni	Classical Tsolyáni
Salarvyáni	Engsvanyáli
Mu'ugalavyáni	Ancient Salarvyáni (Bednálljan)
Livyáni	the Tongue of the Priests of Ksárul
Yán Koryáni	Llyáni
Saá Allaqiyáni	Mihálli
Milumanayáni	N'lýssa (the tongue of the Dragon Lords)
Pechán	
Ghatóni	Tsáqw (ancient Yán Koryáni)

The orator has the power to charm a multitude with his mellifluous words. Use the Chances of Spells Working Table below to determine his success. Should he succeed, the mob will do as he wishes, if this is within the realm of possibility. Should he fail, however, he may be stoned, taking three dice of damage!

A physician can cure up to 2 hit dice points per day by himself. If he is also a priest, he can add these 2 points to his throw when using a Cure Light Wounds or Cure Serious Wounds spell. He may use his skills upon himself, as well as upon others. Note that these two extra points are NOT added, however, if he effects a cure by means of an Eye of Healing or some other technological device.

A poet has the power to compose impromptu verse in glorious, flowing Tsolyáni, a skill most useful in courtly circles where this ability is greatly admired. The referee will add five percent to his chances of befriending, swaying, or convincing his hearers when this skill is used.

The scholar has a knowledge of history, philosophy, theology, literature, and certain other non-technical and non-scientific subjects. He has the ability to read one extra ancient language (cf. the list given above under the discussion of the interpreter).

421. Acquisition of Original Skills.

As players achieve a new experience level (cf. below), they may add further original skills from the three groups listed in the preceding Section. In order to do this, the player must roll over 50 on the percentile dice. Skills are chosen as follows:

Upon attaining Level II:	+ one from Group I
Upon attaining Level III:	+ one from Group II
Upon attaining Level IV:	+ one from Group III
Upon attaining Level V:	+ one from Group I and one from Group II
Upon attaining Level VI:	+ another from Group II
Upon attaining Level VII:	+ another from Group III
Upon attaining Level VIII:	+ another from any Group
Upon attaining Level IX:	+ another from any Group. Etc.

A skill may also be learned in the game itself. A payment of 1,000 gold Káitars is made to the clan-chief of the relevant guild for a Group I skill, and it takes two months of game time to learn it. A Group II skill costs 5,000 Káitars, plus four months of game time. A Group III skill requires a payment of 10,000 Káitars, plus six months to acquire it. The player may also learn a language, which costs the same as for a Group III skill. [He may also attempt to learn a skill or language from a slave, employee, or captive, but untrained people make notoriously poor language teachers, and he will require anywhere from six months for a Group I skill to two years for a language!]

In order to learn a skill, players must first find the relevant clan-chief at the Palace of the Realm in a major city: 60 percent chance for finding this person for Group I skills, 40 percent chance for Group II, and 20 percent chance for Group III. The clan-chief will then provide a "teacher" at the rate of 200 Káitars a month for Group I, 500 per month for Group II, and 1,000 per month for Group III. This teacher will then accompany the player as an employee. The willingness of the clan-chief to help the player will depend upon the Nonplayer Character Reaction Table (cf. below). To learn a language, the player may visit his temple, where there is a 50 percent chance of a teacher being available. This person's salary is like that of a Group III skill: 1,000 Káitars per month.

430. SPECIFIC PROFESSIONAL SKILLS.

After noting one's original skills in one's character record, the player determines the specific professional skills for the role he has chosen: warrior, priest, or magic user. These skills differ widely for the three different professions, and one may not cross over to choose a skill from some profession other than the one chosen. Percentile dice are rolled to determine which and how many professional skills the character begins the game with.

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Rolls are interpreted as follows:

1-20	Choose any 2 skills from the first 3 in one's profession
21-50	Choose 3 from among the first 4
51-80	Choose 4 from among the first 5
81-95	Choose 5 from among the first 6
96-100	Choose 5 from among the first 7

WARRIORS	PRIESTS	MAGIC USERS
spearman	*knows 2 modern languages*	*control of self*
mace/flail user	*knows 2 ancient languages*	*illusionist*
axeman	*can produce light*	*clairaudience*
swordsman	*detect evil/good*	*clairvoyance*
slinger	*cure light wounds*	*telekinesis*
bola-slinger	*ESP*	*astrologer*
crossbowman	*telepathy*	*medium*
bowman	*protection from evil/good*	*nature control*
broadsword and dagger man	*control person*	*control person*
sapper	*remove curse*	*necromancer*
catapult-artilleryman	*revivify*	*control Underworld creatures*
strategist		*the Grey Hand*

Progression to a higher experience level permits the player to add **one** skill in his profession, with the least advanced skill being mandatorily chosen first. Thus, if a priest rolls 17 to begin with, he has a choice of two of the first three priestly skills; let us assume that he chooses the two modern and the two ancient languages. Upon attaining second level, he must add the ability to produce light. In other words, he cannot go on to pick some higher ranked skill without having ALL of the ones above it first. This applies to all of the three professions. A warrior who initially shook only 17 would thus have to wait until he reached third level before he could use a sword.

431. Warrior Skills.

The skills used by fighting men are mostly self-evident. A sapper is familiar with the techniques of mining, the construction and use of battering rams, earthworks, etc. A catapult-artilleryman can build and use onagers, ballistae, mangonels, and trebuchets. A strategist is in effect a general: he can plan and develop campaigns, organise expeditions, marshal troops, and direct battles.

432. Priestly Skills.

These are as follows:

Know two modern languages: a list of available languages was given in Sec. 420. A knowledge of Tsolyáni is assumed, unless the player is starting in some other country.

Know two ancient languages: these, too, were listed in Sec. 420. These languages are very important for the reading of scrolls, books, maps, etc.

Production of light: this spell produces a soft radiance with a radius of 3 inches [N.B. one inch = 10 feet in the Underworld]. This illumination can be produced only once a day. It lasts for ten turns.

Detect evil/good: this warns the user of hostile alignments inherent in objects, adjoining rooms, etc. It does not work when used upon persons or creatures, and it does not indicate the exact type of danger. It lasts two turns, and it is usable only once a day.

Cure light wounds: this restores 1-6 points of lost hit dice points to any being. A 6-sided die is rolled to determine the number of points restored to the character. It is usable only once a day.

ESP: the user can detect the thoughts of living beings (though not undead or soulless automatons, etc.) in adjoining rooms. It operates up to a distance of 2 inches (20 feet), lasts two turns, and can be used three times a day.

Telepathy: this makes it possible for a character to commune telepathically with another character, and for that character to reply, though no other can hear this conversation. It works over a distance of 24 inches, lasts one turn, and can be used three times a day.

Protection from evil/good: this creates a one inch circle of protection around the user. It cannot be penetrated by undead; it adds + 1 to all saving throws, and it takes away -2 points from the damage dice done by an attacker. It lasts three turns and can be used once a day.

Cure serious wounds: this spell restores 2 6-sided dice of lost hit points. It can be used only once a day.

Control person: 1-6 persons (including intelligent nonhumans, but not animals, Underworld creatures, automatons, etc.) can be brought under the user's control for 3 turns. A saving throw against spells is permitted (see below). There is no possibility of this spell operating against a person of greater than seventh level. It can be used only once a day, and it has a maximum range of fifty feet.

Remove curse: this spell takes away curses from objects, changes the alignment of swords and other magical weapons, restores magically changed beings and objects to their proper forms, and returns beings driven mad by magic or by certain Underworld creatures to sanity. Usable upon one person or object only, and only once a day.

Revivify: depending upon the character's constitution (cf. Sec. 413 above), this spell restores one slain human or intelligent nonhuman to life. A newly revived being cannot engage in fighting for a period of one week. This spell must be used within one week of the being's death; otherwise he or she cannot be revived. Usable once a week by persons of eighth level or below; usable once a day by those above

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eighth level.

433. Skills for Magic Users.

Control of self: the user can control his own body: e.g. hold his breath indefinitely, stop his heartbeat, hold some object with an iron grip for a long period, enter into a trance, have total memory recall, seal his ears, etc. He cannot perform actions impossible for a body, of course (e.g. extend his arms twenty feet). This spell can indeed be broken, but only by very powerful magic or strength: a person or being of nine or more hit dice can break the grip of a person using this spell, for instance. Usable twice a day.

Illusion: limited illusions can be created. These have a 60 percent chance of being believed by nonintelligent creatures and a 40 percent chance of acceptance by intelligent and semi-intelligent ones. Automatons, androids, etc. do not believe them at all. Damage taken from an illusion which is believed is treated as actual damage. Note that the illusion is limited to the user only, he cannot create the illusion that his whole party is invisible, for example, although he can create this illusion about himself. Usable once a day, this spell has a duration of three turns.

Clairaudience: the user can hear what is happening in an adjoining room. Range: 2 inches. Duration: 2 turns. Usable three times a day.

Clairvoyance: this picks up a picture of an adjoining room or space. Distance: 2 inches, fading out quickly beyond this range. Duration: 2 turns. Usable 3 times a day.

Telekinesis: the user can move solid objects through air or water (but not through walls, etc.) The weight of the object and the distance depend upon the user's experience level: a first level user can move an ounce about 10 feet; a 3rd level person can move 3 ounces 30 feet; a 5th level character can move 5 ounces 50 feet, etc. Objects telekinesed can be moved fast enough to stun an unarmoured man, but not so fast as to penetrate his skull. One may thus stun an opponent (if a hit is made; cf. the combat tables below), but not kill him. Edged weapons or missiles cannot be transported by this spell. Telekinesis is usable twice a day.

Astrology: this is not really "magic" at all but rather a means of discovering the character, motives, etc. of a being through the positions and influences of the sun, four planets, and two moons of Tékumel. Such a horoscope takes one full turn to construct, and the user must have the proper instruments (an astrolabe), and reference books (ephermerides, a table of houses, etc.) with him. This horoscope is infallible. It may also predict short distances into the future: one turn, seventy percent accuracy; 2 turns, 50 percent; 3 turns, 30 percent, etc. This is usable repeatedly.

Medium: the user can speak to the dead, to spirits, and to distant living beings (over five miles away) to gain information and guidance. Usable 3 times a day.

Nature control: the actions of 1-12 (roll a 12-sided die) animals or plants can be controlled for 3 turns. Nonhuman races, creatures of the Underworld, and the undead are excluded. Usable once a day, this spell has a range of 50 feet. Animals may make a saving throw against this spell.

Necromancy: 1-12 undead beings can be controlled for 6 turns, although a saving throw is permitted for any undead creature with more than 3 hit dice. Usable once a day at a maximum range of 30 feet. It is also possible to create a "zombie" from a dead being: this creature obeys its maker's orders for six turns and then returns to its inanimate, dead condition.

Control Underworld creatures: 1-6 creatures of the Underworld can be brought under control for 6 turns. This spell does not work upon humans, intelligent nonhumans, and the undead, and a saving throw is permitted for any creature with over 3 hit dice. Usable once a day, this spell has a maximum range of 30 feet.

The Grey Hand: this is the power of instant death, no saving throw being possible. If a hit is made (cf. the combat tables below), the victim is reduced to a heap of greyish dust, but the user must actually touch the victim (or his arms or armour), risking the chance of a dying blow. It is possible to revive a person slain by the Grey Hand, but 10 percent is subtracted from his constitutional possibilities, and he is unable to fight or partake in strenuous action for one week! Usable once a day.

434. Regeneration of Spells and Likelihood of Their Working.

As seen above, most priestly and magical spells are usable only once or twice a day, although some are possible repeatedly. All such spells are automatically regenerated each day at approximately 6:00 A.M. Thus, if one has used one's Control Person spell and spent the night outdoors, it would be usable again at dawn of the following day.

For both priests and magic users there is also the chance of a spell NOT working. This depends partially upon the experience level of the character and partially upon his psychic abilities (cf. Sec. 414). The following table assumes an average psychic ability:

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Level I:	60 percent chance that a spell does NOT work
Level II:	50 percent chance that a spell does NOT work
Level III:	40 percent chance that a spell does NOT work
Level IV:	30 percent chance that a spell does NOT work
Level V;	20 percent chance that a spell does NOT work
Level VI:	15 percent chance that a spell does NOT work
Level VII:	10 percent chance that a spell does NOT work
Level VIII:	5 percent chance that a spell does NOT work
Level IX, up	0 percent chance that a spell does NOT work

As stated above, being "somewhat psychic" adds +5 percent to the chances of a spell working; "quite psychic" adds +10 percent; and "highly psychic" adds +15 percent. Thus although an "average" first level priest or magic user has only a 40 percent chance that his spell will work, if he were "highly psychic," he would have 40 + 15 = 55 percent chances. Every time a spell is cast, therefore, the user must roll percentile dice to determine whether or not his spell works, taking account of any bonuses. As another example, let us suppose that a 5th level priest wishes to cast a spell; he is "somewhat psychic" and has a +5 bonus. There is already only a 20 percent chance that his spell will NOT work (or conversely, an 80 percent chance that it WILL). This, plus his +5 bonus gives him an 85 percent chance of its success. Any percentile dice score up to and including 85 will thus permit his spell to take effect. A roll above this would mean his spell had failed.

If successful, a spell takes effect in the combat round in which it is cast. Thus, if a magic user has the best reaction time (see below) and casts a successful Control Person spell, this takes effect at once, and his opponent has no chance to act.

500. BONUS SPELLS.

It is convenient to complete here the list of magical skills available to priests and magic users with a discussion of bonus spells. Whenever a priest or magic user attains a new level of experience (see below), he or she rolls percentile dice to see whether an extra spell or spells has been learned. A person rolls only ONCE for this privilege, immediately after the end of an adventure in which a new level has been reached, and once chosen, a bonus spell cannot be changed or substituted.

Like most spells, these are only usable once a day, but are automatically renewed the following morning. A person can choose TWO or more of the SAME spell, if his dice score indicates an additional spell from the same Group. E.g. even though he already has a Dispel Evil/Good spell, he can take another of this same spell if he rolls the proper score on the percentile dice. This was NOT possible with the spells listed in Secs. 432 and 433.

The following table gives the percentile dice scores needed to obtain a bonus spell upon achieving the various levels of experience:

LEVEL OF EXPERIENCE AND PERCENTILE DICE SCORE NEEDED:

	2	3	4	5	6	7	8	9	10	up
ONE SPELL OF GROUP I:	80	70	60	50	40	30	20	10	5	0
ONE SPELL OF GROUP II:	90	80	70	60	50	40	30	20	10	5
ONE GROUP I AND ONE GROUP II SPELL:	--	90	80	70	60	50	40	30	20	10
ONE SPELL OF GROUP III:	--	--	90	80	70	60	50	40	30	20
ONE GROUP II AND ONE GROUP III SPELL:	--	--	--	90	80	70	60	50	40	30

510. DESCRIPTIONS OF BONUS SPELLS.

These spells are divided into three Groups of increasing importance:

GROUP I:

1. Calm: This spell sends a wave of peace and tranquility. It is efficacious against "walls" of Wind or Water (see below) and also against storms and rioting mobs of first level beings (e.g. peasants).
2. Create food and drink: Rations for 1-10 persons (roll a 10-sided die) can be created.
3. Creatures: 1-3 creatures can be created and maintained for 3 turns. These are **one hit die beings** and may include beasts (e.g. the Chnélh, Feshénga, Hyahyú'u, etc.), warriors, insects and crawling creatures (e.g. the Dlaqó or the Mnór), flying creatures (e.g. the Shánu'u, the Chólokh, or the Káyi), or the undead (e.g. the Shédra, Mrúr, etc.). Note that if this spell is cast by a person of levels I through V, he or she must wait a full week before casting ANY OTHER spell; if cast by a magic user or priest of levels VI through VIII, he or she must wait two full days; a sorcerer of level IX or over may cast this spell once a day. Once created, these magical beings will fight for their creator or otherwise do his or her bidding. At the end of 3 turns they simply disappear.
4. Curse/bless: This spell raises the morale of 1-6 beings (roll a 6-sided die) by +1 and adds +1 to their hit dice possibilities. It may be used to subtract -1 from the hit dice of 1-6 enemies as well.
5. Disbelieve and dispel: This spell is operative against oncoming illusions. If there is time before the illusory being or object reaches the user, this spell will dispel it at a range of 10 feet.
6. Dispel evil/good: This spell allows the user to dispel any evil or good spell he wishes, providing that the opposing spell is operating within a range of 20 feet. This spell lasts three turns; after that it is no

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longer effective.

7. Door control: A door may be opened or closed and held in that position for three turns. This spell may only be broken by another door control spell. It only operates on "normal-sized" doors, however — approximately 3 feet in width and 6-8 feet high.
8. Fear: This spell causes one opponent to panic and flee. He is then totally defenseless. A saving throw is permitted, of course. This spell has a range of 20 feet, and since it takes two combat rounds to travel from its sender to the victim, the latter may cast a Dispel Evil spell and hence nullify it — if he guesses that it is coming. A player casting this spell must thus write a note to this effect on the turn in which he casts it and show this to the referee when it reaches its intended victim. A saving throw is permitted, of course.
9. Heal minor wounds: A maximum of 6 lost damage points can be cured (a 6-sided die is thrown). Note that no one can be healed to a greater number of damage dice points than he originally had.
10. Levitate: This permits the user to rise into the air and remain there for 2 turns. He moves upwards 6 inches per turn to a maximum of 12 inches, followed by a soft landing at the end of the second turn. He does not move in any horizontal direction, however, but only moves in the vertical plane. This spell may be used only upon oneself.
11. Light: This spell creates a powerful light, equivalent to daylight, which illumines a 30 foot area and lasts 5 turns. This powerful illumination negates the possibility of surprise, however.
12. Locate gold and gems: The user can "feel" the presence of gold and/or gems within a range of 10 feet. He senses these treasures even if buried or made invisible. Lasts 2 turns.
13. Locate objects: The user can automatically "home in" on an object at a distance of 20 inches (200 feet in the Underworld). This spell does not work outdoors. It lasts 5 turns or until the object is found. The latter must be something the seeker has handled and is familiar with. The referee will guide the seeker to the object sought, if possible within the 5 turns.
14. Madness: This spell drives the victim permanently insane. A saving throw is permitted, however. If he does go mad, the referee determines the victim's actions randomly. This spell operates at a range of 30 feet. It does not work upon a person who is using the Control of Self spell, and it can be cured by a Remove Curse spell.
15. Plague: This spell causes the victim to fall ill with a hideous rotting plague. It has a maximum range of 30 feet. Only a cure disease spell will rescue the victim, and if this is not cast at the beginning of the next combat round or turn, he dies at once. Since the body putrefies immediately, revivification is more difficult, and he loses -5 points extra from his constitution in addition to the 5 regularly lost.
16. Protection from evil/good: This spell creates a magic circle of protection around the user and 1-6 companions (roll a 6-sided die). It lasts two turns and blocks undead, apparitions, and Control Person spells. The circle has a 5-foot radius around the user. It does not protect against edged or blunt weapons, and it is ineffective also against "Eyes."
17. Shadows: This spell sends a wave of flickering, confusing shadows towards the opponent. It lasts 3 turns and can only be dispelled by a Light spell cast at the beginning of the following combat round. Each person in the opposing party must throw a saving throw, otherwise blindness results for one full turn, and the victim is unable either to attack or defend. This spell has a maximum range of 30 feet.
18. Seeing other planes: This spell permits the user to see other planes, invisible objects and beings, dimensional doors, etc. If thrown within a range of 10 feet, the user may throw another spell in the following combat round; if thrown to a distance of 11-20 feet, he cannot throw another spell on the following round or turn. It cannot be used beyond a range of 20 feet, and once thrown it lasts 2 full turns.

GROUP II:

1. Charm creature: Any animal, nonhuman, or creature of the Underworld (excluding automatons and androids) can be charmed into doing the caster's bidding. This spell has a range of 120 feet and lasts three turns. A saving throw is permitted to any creature having the same or greater number of hit dice as the spell caster. A creature with 1-2 dice less than the caster gets a saving throw only if it first rolls 60 or more on the percentile dice; a creature with 3-4 dice less must roll 75 or more; and a creature with 5-6 dice less must throw 85 or more. If the victim has 7 or more dice less than those of the spell caster, it cannot make a saving throw at all.
2. Cold: This spell sends a blast of frigid cold towards the enemy, affecting 1-3 beings (roll a 6-sided die: 1-2 = one being, 3-4 = two beings, and 5-6 = three beings). It has a range of 20 feet, and a saving throw is permitted. If hit, the victim takes five 6-sided dice of damage!
3. Creatures: 1-2 **3 hit dice creatures** can be created and maintained for 3 turns. These may include beasts (e.g. Dzór, Sró, Zrné, Biridlú, etc.), warriors (more powerful

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men than those created by the Group I spell above), insects and crawling creatures (e.g. the Dnélu, Ngóro, etc.), flying creatures (e.g. the Vringálu, Geredyná, etc.), or undead beings (e.g. the Hrá, the Hurú'u, or others). Note that this spell **cannot be cast at all** by a person of levels I-III (though it may be chosen by such a person and kept until later when the character has reached a higher level). If cast by a person of levels IV-VI, the character must wait ONE FULL WEEK before casting ANY OTHER spell; if cast by a character of levels VII-VIII, he or she must wait TWO FULL DAYS before casting any other spell; a character of level IX must wait ONE FULL DAY before casting any other spell, while those above this level may cast this spell once a day, as well as their other usual spells.

4. Cure disease: This spell cures any disease instantly. It has no effect on wounds or bruises. It is usable on only one person. It has a 75 percent chance of working on a nonhuman or animal struck by disease.
5. Dispel magic: This spell terminates many spells (e.g. Mind-Bar and Petrefaction), as well as the powers of amulets, medallions, and even the magical properties of weapons and armour. Its effects last only two turns, however, and then the enchantment will return. Range: 12 inches. It has no effect upon "Eyes," miscellaneous magical items, or other ancient technological devices.
6. Extra-Vision: The user can project his vision through solids up to a distance of 12 inches for a period of three turns, thus seeing what is taking place far away.
7. The Hands of Krá the Mighty: This spell grapples and squeezes its victim. A saving throw is permitted; if this is not achieved, the victim suffers 1-6 6-sided dice of damage (roll a 6-sided die first to determine how many dice of damage are to be taken). Range: 12 inches.
8. Heal serious wounds: A maximum of 12 lost hit points may be restored; cf. no. 9 under Group I above. Two 6-sided dice are rolled to determine the number of points healed.
9. Invisibility: The user becomes invisible for 3 turns; he adds +3 to his saving throws, and +2 is added to the amount needed to hit him (e.g. if he can be hit only with an 18, invisibility would add +2 to this, making it necessary to shake a 20 to hit him! See under the combat rules below). An invisible person may be detected by those naturally able to perceive other planes and also by the Seeing Other Planes spell above. Invisibility may also be used upon one's companions: 1-6 beings may be made invisible, including the user; roll a 6-sided die to determine the number.
10. Neutralise poison: This spell is equivalent to a successful saving throw against poison, bites, stings, etc. The victim is restored to complete health immediately.
11. Paralysis: This spell paralyses one enemy being for one full turn. A saving throw is permitted. Furthermore, a victim paralysed by this spell must throw ANOTHER saving throw at the beginning of the following turn; if this is not successful, the paralysis becomes permanent and can only be removed by the "Eye of Healing." The maximum range of this spell is 30 feet.
12. Petrefaction: This spell turns the victim to stone and can only be removed by a Remove Curse or Dispel Magic spell. A saving throw is permitted, as usual, but if this is not made he loses one of his hit dice **permanently.** Range: 30 feet.
13. Sleep: This spell affects 2-12 beings of levels I-III (roll two 6-sided dice to determine how many, and if there are more than twelve beings in the opposing party, roll randomly to determine which ones are affected). It affects 1-6 beings of levels IV-V. It does NOT affect any being of level VI or over. Its range is 100 feet. Beings put to sleep will remain so for eight hours — or until physically shaken awake by their comrades. This spell does not work on automatons, androids, the undead, animals, or — curiously enough — upon Ahoggyá.
14. Slow/haste: This spell causes 1-12 beings within 30 feet of the user to slow their movement to one half their normal movement rate, or they may be speeded up to twice their usual speed — this is at the discretion of the caster of the spell. Its effects last three turns. Although this does permit the "speeded" person to strike two blows (instead of one) per combat round — or the slowed being to strike only once every other round — only **one** throw is allowed to determine reaction time or surprise. This spell may be used only once upon the same being[s]: i.e. it is not possible to use TWO speed spells upon the party and then have them move at four times their usual speed!

Transmutation: This spell transmutes water into stone, stone into water or mud, mud into water or stone, etc. It affects up to 400 square feet (a 20′ × 20′ square). Creatures moving through mud so created lose 90 percent of their movement potential. This spell's effects last 12 turns, and it can be cast at a maximum range of 12 inches (120 feet). Note that it operates only upon an open, flat surface — one cannot fire it at a building foundation, for example, and have this crumble into mud!

16. The Vapour of Death: This spell sends a visible fog of poisonous vapour rolling towards an enemy party. It moves at a speed of 10

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feet per turn, and the user must be certain that the wind (if any) is blowing AWAY from him or her! With no wind to drive it, this vapour has a maximum range of 100 feet before dissipation, and it covers an area of 2,500 square feet (a 50′ × 50′ foot square), affecting all within it. A saving throw is permitted, and if this fails the victim is dead unless a spell of Neutralise Poison is applied at once (i.e. at the beginning of the next combat round). Even if a saving throw works, a victim takes one 6-sided die of damage.

17. Withering: This spell affects one or more of the limbs of an enemy, shrivelling it away to uselessness. A 6-sided die is rolled, and 1 = the left arm; 2 = the right arm; 3 = the left leg; 4 = the right leg; 5 = both arms or both legs (referee's option); and 6 = one arm and one leg (referee's choice of which). A saving throw is permitted, and if this is not made the limb is withered, reducing movement and action accordingly. A withered limb can only be restored by the "Eye of Regeneration"; cf. below. Even if a saving throw is successful, some member of the party must cast a spell of Cure Disease, Neutralise Poison, or Remove Curse upon the victim at once; otherwise two 6-sided dice of damage are taken. Range: 60 feet.

18. Zoomorphy: This spell is usable only by a magic user. It causes 1-6 opponents (roll a 6-sided die) to act as whatever creatures the user wishes (assuming that he has seen and is familiar with the species). The victim then acts as an animal, although he does not look like the animal and does not have the animal's hit dice, etc. A saving throw is permitted, and if this is not made, the effect is permanent — unless an "Eye of Transformation" is applied. This spell has a range of 30 feet.

GROUP III:

1 Apparitions: This spell creates the illusion of nearly any thing or being the user can imagine: demons, ghosts, monsters, undead, etc., etc. 1-3 apparitions may be created per usage, and these last for six turns. They can move up to 240 feet away from their creator. Opponents will believe these illusions on a roll of 1-30 on percentile dice; 31-60 indicates that they are dubious about the reality of the apparitions; 61-100 denotes that the opponents do NOT believe these illusions. If the apparition is believed, any damage it does is treated as real; if the opponents are dubious, there is a 40 percent chance that any damage done by the apparition[s] will be real; if the illusion is not believed, no harm is done.

2 Change self or others: The user can change himself and 1-6 others (roll a 6-sided die) into any animal, insect, nonhuman, or human he wishes. One cannot change oneself into a **specific** person, however. This spell is permanent unless dissipated by a Remove Curse spell. It does not operate upon a person who is already protected by the Control of Self spell. Persons or beings affected by this spell retain their own hit dice and personalities, of course. A saving throw is permitted. If used as an invisible attack spell upon an opponent (rather than upon oneself and one's party), this spell moves forward at a rate of 10 feet per combat round and has a maximum range of 30 feet. Note that a magic user or priest transformed by this spell can no longer cast spells of his own.

3 Control Terrain: This spell creates either a tunnel of up to 10 feet in length (and roughly six feet wide by seven feet high), or else it can throw up a wall or large boulder of the same size. This tunnel or obstacle can be created at a maximum range of 20 feet and lasts 6 turns. Note that this spell operates only upon virgin earth or stone, if a tunnel is to be dug — it does not work on manmade walls or fortifications.

4 One very powerful 5 hit dice creature can be created and maintained for 3 turns. These may include a beast (e.g. the Serúdla), a mighty warrior (e.g. the legendary Hagárr of Paránta, Pendárte of Khéiris, etc.), an insect or crawling creature (e.g. the ghastly Aqáå, the "Worm of the Catacombs"), a terrible flying creature (e.g. the Dlákolel or the Teqéqmu), or an undead being (e.g. Gorún, the undead priest of the God Sárku, Lord of Worms). Note that this spell **cannot be cast at all** by a person of levels I-VI (though it may be chosen by such a person and kept until the time when the character has reached the proper level). If cast by a person of levels VII-VIII, the character must wait ONE FULL WEEK before casting any other spell; if cast by a character of level IX, he or she must wait TWO FULL DAYS before casting any other spell. Those above this level must wait ONE FULL DAY before casting any other spell. Only a person of level XII or above may use this spell once a day and still cast other spells on that day as well.

5. The Demon: One large and terrible demonic being may be called up to serve the character for 6 turns. This creature can move at flying speed (see below) and has 7 6-sided hit dice! This spell cannot be cast at all by persons of levels I-VIII (although it may be chosen by such a person and kept until the character has attained the requisite level). If cast by a person of levels IX-X, the character must wait ONE FULL WEEK before casting any other spell; if cast by a character of levels

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XI-XIII, he or she must wait TWO FULL DAYS before using any other spell; persons above level XIII must wait ONE FULL DAY before casting any other spell. Aside from the Gods and the Cohorts, demons (less powerful and usually hostile supernatural or other-dimensional beings) exist aplenty on Tékumel. Players may invent their own demonic forms, or use such Tsolyáni legendary demons as Ry'ytlánesh the Hairy-Legged Mouth, putrescent Ge'én, or tentacled Gashtené.

6. Doomkill: This powerful invisible spell manifests itself as a huge explosion when it reaches its target. It has a range of 240 feet (24 inches), and a roll of 7, 8, or 9 on two 6-sided dice indicates that the explosion has hit its target. Less than this denotes that the spell has fallen short, and more than 9 indicates that the explosion has passed its target. This explosion requires 30 feet (3 inches) in which to burst; anything inside this range is blown to pieces, if the saving throw is not made. Be warned that a roll of 2 ("snake eyes") on the dice indicating range signifies that the user himself is within range of the explosion! Beings of levels I-IV need 17 or better on a 20-sided die to save themselves; levels V-VII need 15 or better; those of higher levels need 13 or more. All within range are hit and are required to make a saving throw. Failure to make this means instant death, and even if the saving throw is successful, two 6-sided dice of damage are taken. Revivification of Doomkill victims is possible, but this requires three full weeks of recuperation.
7. Enchanted armour and weapons: This spell enchants any iron or steel weapon, helmet, shield, or suit or armour up to a maximum of +3. A 6-sided die is rolled, and 1-3 indicates that a given item is enchanted to +1 power; 4-5 denotes an enchantment of +2; a roll of 6 signifies a +3 addition to the item's strength. This enchantment is permanent. It does not work on weapons which already have some enchantment: e.g. one cannot add +3 to a sword which is already +1. It is important to note that this spell increases a weapon's hit or defensive potential only — not its damage points!
8. The energy bolt: This visible spell creates a bolt of scintillating blue lightning. It has a range of 120 feet (12 inches) and can hit 1-12 beings (roll a 12-sided die). A saving throw is possible, but even if this is successful, the victim takes one 6-sided die of damage. There is no minimum safe range for this spell; it can be cast in a confined space with no danger to its user.
9. Fly: This spell permits the user (plus up to 250 pounds of added weight) to fly at a speed of 120 feet (12 inches) per turn for three turns. He may rise vertically to a height of 180 feet (18 inches). It may also be used upon one companion, rather than upon the caster himself.
10. The infernal barrier: This visible defensive spell creates a wall of glittering particles in front of the user. It cannot be passed by an enemy person or being unless the latter achieves 18 or better on a 20-sided die. Although it does not stop missiles, it makes the user difficult to see, and this adds +2 to the amount necessary to hit him. It is also effective against a "wall" of water or ice (see below), and it has a 75 percent chance of stopping a Cold spell (Group II, number 2) or an "Eye of Frigid Breath." It protects only its user, however, and it lasts for three turns.
11. Invulnerability: This spell permits the user (or some companion upon whom it is used) to become impervious to all Chlén-hide and ordinary steel weapons. It is not proof against enchanted steel weapons, "Eyes," and spells, with the exceptions of Doomkill, the Silver Halo of Soul Stealing, and Telekinesis. If this spell has been employed on some previous combat round, it protects the user (or a designated compaion) from these three attack spells. It also stops non-magical missiles. It lasts two turns.
12. Mind-Bar: This spell is used to make a victim engage in or refrain from some action specified by its user. It affects only one being, has a maximum range of 120 feet (12 inches), lasts 12 turns, and a saving throw is permitted. It has no effect upon beings of level VI or higher. One can use this spell to cause a being to serve loyally, to kill himself, to help the party in battle, etc., etc.
13. Quest: This spell sends 1-12 beings (roll a 12-sided die) upon a quest of the user's choice. A saving throw is permitted, and if this is not successful, the victims must complete the quest before returning to their usual activities. It has a range of 30 feet (3 inches). A victim of this spell can be released from it by the application of a Dispel Magic or Remove Curse spell.
14. Raise the dead: Dead beings can be reanimated — NOT revivified or reincarnated. It affects 2-12 beings and lasts 12 turns. Its maximum range is only 10 feet. Such reanimated creatures function as "zombies" and do their master's will literally and completely, to the extent of powers. They can be "slain" again, of course, having their usual number of hit dice points. In battle they are not as effective as they were while alive: -2 is subtracted from the amount needed to hit the being, and -3 is subtracted from damage done by it.
15. Reincarnation: A deceased character can be reincarnated as some other life form (i.e.

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not revivified or "raised," as above). This creature has the original being's hit dice potential and not those of the form in which it is reincarnated. This spell can only be used upon one being, has a maximum range of 10 feet, and does **not** allow for a saving throw (in case the victim does not wish to be reincarnated!). This spell is permanent, unless a Dispel Magic spell is employed, whereupon the being is returned to his or her normal form — but is still dead and must be revivified.

16. Research: A player may elect to perform the research necessary to develop a new spell. The inclusion of this in the game is at the referee's option, and all of its features must be clearly specified. The referee will determine the length of time needed to develop the spell and perhaps a percentile dice roll required to achieve success; these factors will depend upon the power and difficulty of the proposed spell. No such research can be done, however, unless this bonus spell is chosen from the Group III list.
17. Sending of evil: This spell permits the user to send disease, plague, and other afflictions upon 2-12 beings (roll two 6-sided dice). It has a range of 240 feet (24 inches) and kills within two turns unless a Cure Disease spell is cast upon the victim[s]. No other saving throw is possible.
18. Shield of defense: This spell is an invisible defense spell which protects its user (and 1-6 companions) from all missiles, the Energy Bolt, the Hands of Krá the Mighty, and Telekinesis. It is also impervious to enemy creatures (including soldiers) of levels I-III. It has a maximum range of 20 feet and lasts two turns.
19. The Silver Halo of Soul Stealing: This glittering halo-like circlet of energy flies through the air towards its victim and has the power of removing the victim's soul, leaving him or her a mindless automaton. Once a person's soul has been taken, only a Dispel Magic spell can restore it — and there is only a 60 percent chance of this being successful. It has a maximum range of 30 feet, affects only one being, and a saving throw is permitted. It can be deflected by an already-established spell of Invulnerability or by a Dispel Evil/Good spell. In this case, there is a 25 percent chance that it will strike another person close to its originally intended victim (roll randomly for this).
20. Teleportation: The user can teleport himself and 1-12 beings (roll a 12-sided die) or equivalent weight from his present location to another place of which he has previous firsthand knowledge. This spell has a range of 360 feet. If this is exceeded, there is a 25 percent chance of the party arriving safely. If it is indicated that they do NOT reach their proper destination, there is a 50 percent chance that they are dead (lost forever in some interdimensional limbo), a 30 percent chance that they are elsewhere on Tékumel (referee's option), and a 20 percent chance that they are on some other planet (again the referee's option).
21. Walls: These are barriers of magical substance which move towards an opposing party at set speeds. There are seven types, each with its own characteristics:
    (a) Fire: A Wall of Fire moves at a rate of 20 to 30 feet per turn (sender's choice) and lasts three turns (a maximum range, thus, of 90 feet). It is approximately 10 feet high and 10 feet wide, and if it touches a being, he or she is burned to death unless a saving throw is made. Even if the saving throw is made, a being of levels I-III takes one 6-sided die of burn damage, two 6-sided dice of damage are done to beings of levels IV-VI, and three to those of higher levels. When a Wall of Fire meets an opposing Wall of Swords, Fire, Ice, Tanglevines, or Water, the two walls "combat" each other. Each has two 6-sided hit dice; if the sender of a "wall" shakes 15 or better on a 20-sided die, a "hit" has been made, and the opposing "wall" takes a 6-sided die of damage. A "wall" ceases to exist when its hit points reach zero. A partially damaged "wall" continues to move towards its opponents, but any damage done by it is proportional to its original total: e.g. if it had 10 hit points and lost 5, it would only do half damage: one half of a 6-sided die against a person of levels I-III, etc. For each 2 points lost, the saving throw against a Wall of Fire decreases by one. Note that a Wall of Fire is simply blocked by a Wall of Stone: neither can advance, and both remain in place until they dissipate at the end of three turns. Note that a Wall of Fire combats a Wall of Water at -1: e.g. the former requires a 16 or better on a 20-sided die to hit the latter rather than the usual 15. Fire offers no resistance to most spells (e.g. Telekinesis, the Vapour of Death, Shadows, the Silver Halo of Soul Stealing) or to missiles. A Wall of Fire can be destroyed, however, by an Energy Bolt or a Doomkill spell.
    (b) Ice: A Wall of Ice moves at a rate of 10 feet per turn to a maximum of 60 feet before melting away. It combats another Wall of Ice, Fire, and Swords. It blocks (and is blocked by) Stone, Tanglevines, Water, and

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Wind. Missiles shatter against this Wall, and it also blocks Telekinesis, the Vapour of Death, Shadows, and the Silver Halo. It can be destroyed by the Energy Bolt and Doomkill, and it is stopped by the Infernal Barrier. A saving throw is necessary for each being it contacts, in order to avoid being crushed. If this is not successful the victim perishes. Even if it does work, however, damage is taken as described above under the Wall of Fire.

(c) Stone: This spell sends a barrier of solid rock rumbling towards an opponent at the rate of 10 feet per turn to a maximum of 30 feet per turn dissolves to dust. It blocks Fire, Ice, another Wall of Stone, and Water. It combats a Wall of Swords or Tanglevines, and it destroys a Wall of Wind automatically. It blocks Telekinesis, the Vapour of Death, Shadows, the Silver Halo, missiles, and most other attack spells, although it can be destroyed by an Energy Bolt or a Doomkill spell. A saving throw is needed to avoid being crushed; if this is successful, the party can climb over the Wall with no damage.

(d) Swords: Invisible hands wield a wall of flashing swords which move at a rate of 20 or 30 feet per turn (sender's option) to a maximum of 60 feet. This spell combats another Wall of Swords or of Tanglevines but is blocked by Fire, Ice, and Stone. It offers no resistance to Wind but is automatically swept away by Water. This spell does not impede most spells at all, nor does it stop missiles. It can be destroyed by an Energy Bolt or a Doomkill spell, however. If a Wall of Swords reaches a party, each must throw a saving throw. If this is unsuccessful, the character dies. Even if it is successful, he or she must take damage as described above under (a).

(e) Tanglevines: These tentacled, carnivorous plants are sent in a wave towards an opponent at a rate of 10 feet per turn to a maximum range of 30 feet. These plants combat Fire, Stone (which they can clamber over), Swords, other Tanglevines, Water, or Wind. They are blocked by Ice. This spell offers no resistance to most spells but can be destroyed by an Energy Bolt or a Doomkill spell. If a character is engulfed in Tanglevines, he or she has a 50 percent chance of cutting free on the first following combat round; if this fails, they have a 40 percent chance on the second round, and if this is not successful, the character dies. A companion not caught in the Tanglevines can attempt to cut a victim free; he has a 60 percent chance of doing this on the first round and a 50 percent chance on the second — and also a 50 percent chance on both rounds of being seized himself! A victim cut free on the first round suffers one 6-sided die of damage. If freed on the second round, he or she suffers three dice of damage.

(f) Water: A Wall of Water travels at a rate of 20 feet per turn and has a maximum range of 60 feet. This spell combats Fire (at +1), Tanglevines, another Wall of Water, or Wind. It is blocked by Ice or Stone, and it automatically washes away Swords. It offers no resistance to most spells — they simply pass over it — but it can be destroyed by an Energy Bolt, a Doomkill, Calm, or the Infernal Barrier spells. If a party is overwhelmed by a Wall of Water, each must throw a saving throw to avoid drowning. If this fails, the character dies. If it is successful, the victim is carried backwards 10-60 feet (roll a 6-sided die) but suffers no damage. He or she cannot fight on the next combat round, having to set his or her arms and clothing aright, regain balance, etc.

(g) Wind: A raging typhoon of wind is sent towards an opponent at a rate of 20 to 40 feet per turn to a maximum range of 100 feet. Wind combats Fire, Tanglevines, Water or another Wall of Wind. It is blocked by Ice and is automatically destroyed by Stone. It offers no resistance to Swords. It also combats Telekinesis, the Silver Halo, or Missiles, causing these to go off course unless a saving throw of 16 or better on a 20-sided die is made for them. Wind sends the Vapour of Death back towards its sender[s], who then require a saving throw! Wind is dispelled by Calm. If a Wall of Wind strikes a party, each must roll a saving throw; otherwise he or she is buffeted to death. If a saving throw is successful, each victim takes one 6-sided die of damage.

Note that a player choosing this bonus spell has the power to send any of these "walls." Only one may be sent per day, however.

22 Weather control: The user can create rain, storms, snow, baking sunshine, etc. with this spell. It has a range of 240 feet and

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lasts 6 turns. It can be dissipated by a Dispel Magic spell. This spell is generally used to frustrate a pursuing party or confuse an attacker. Damage taken from a storm, etc. is at the referee's option. It is usable only out of doors.

23. Wish: Within narrow limits set by the referee, the user can wish for various things: food and drink, transportation, services, buildings, objects, etc. It cannot be used to unbalance the game or to disturb the cosmic structure. The smaller the wish, the more likely the referee is to grant it. This spell can be used only once per week.

600. EXPERIENCE LEVELS AND EXPERIENCE POINTS.

Players rise in level by acquiring "experience points." Increases in level give added powers, more "hit dice" (see below) and other benefits. Experience points are obtained in only two ways: (a) acquiring treasure (gold — or other items which can be exchanged for gold Káitars), or (b) slaying hostile beings. No points are granted for casting spells or other types of activity. Thus:

One experience point is gained for every gold Káitar obtained (with the exception of money won on bets in the Hirilákte arenas; cf. below).

Experience points for the slaying of hostile beings are given strictly on the basis of the latter's hit dice: for every hit die the being has, 50 experience points are given. Hence, the slaying of a Hli'ír, an 8-dice creature, gives 400 points, a 10th level Hlýss lord gives 500 points, etc. All plus and minus pips are ignored when calculating a being's hit dice; thus a creature with 4+3 hit dice is worth just 4 dice: 200 points.

Beings slain by "Eyes" (ancient technological devices of which more will be said later) are worth less to the player, since the "Eye" did the real work of killing the being. Half credit is thus given for this type of victory: e.g. an 8-dice creature is worth only 4 dice (200 points) if slain by an "Eye." Fractions are rounded upwards, however, so that a 5-dice creature is worth 3 hit dice (150 points), if killed by an "Eye" or other technological device.

Experience points are given only to the character actually killing an opponent. An enemy incapacitated by one player and then killed by another is credited to the latter, no matter how much effort the first player expended in attempting to slay the being.

Players normally share equally in any treasure acquired on an adventure. If magic items are obtained, all players roll percentile dice, with the highest score getting first choice, the second highest second choice, etc. Nonplayer characters may demand a share in the treasure, if so indicated by the Nonplayer Character Reaction Table (see below), but most of these can usually be paid off and will accept some agreed upon sum or percentage. Nonplayer characters operated by players (e.g. hired warriors, slaves, etc.) cannot demand an equal share in a treasure or a chance at magical items. The operating player can give these things to his employees from his share, if he or she wishes.

It is important to note that no player character (or nonplayer character) can rise more than one experience level per adventure! One may rise to within one point of two levels on an adventure, but any experience points in excess of this are simply ignored. Thus, on his first adventure, a warrior could obtain 3,999 points at most; if he had actually gained 5,000, the remaining 1,001 would be dropped.

610. EXPERIENCE POINT BONUSES.

Any warrior with a strength of 81-95 adds 5 percent to his acquired experience points. Any warrior with a strength of 96-100 adds 10 percent. Any priest with an intelligence of 81-95 adds 5 percent, and a priest with an intelligence of 96-100 adds 10 percent. Similarly, any magic user with a psychic ability of 81-95 adds 5 percent, and any magic user with a psychic ability of 96-100 adds 10 percent. Any character with a constitution of 96-100 adds 5 percent to acquired experience points.

620. REDUCED EXPERIENCE POINTS.

Experience points obtained from an adventure are reduced for characters at advanced levels, since it is proportionately more difficult for powerful characters to deserve experience points than for more vulnerable lower level characters. Reductions are as follows:

Levels I-III	100 percent (i.e. full experience points)
Levels IV-V	50 percent
Levels VI-VII	25 percent
Levels VIII-IX	10 percent
Level X and up	5 percent

630. LEVELS OF EXPERIENCE.

Once one has obtained a character and chosen a profession, no shifting from one profession to another is possible. Each character begins at the lowest level of his or her "profession" and rises to higher levels through the acquisition of experience points. Levels and the amounts of experience points needed to reach them are as follows:

	LEVEL	TSOLYANI NAME	TRANSLATION	POINTS NEEDED
FIGHTING MEN	I	Changadésha	Soldier	1-2,000
	II	Kuruthúni	Heavy Infantry	2,001-4,000
	III	Kási	Captain	4,001-8,000
	IV	Molkár	Commander	8,001-16,000
	V	Dritlán	Cohort Commander	16,001-32,000
	VI	Kérdu	General	32,001-64,000
	VII	Hehéllu	Count	64,001-120,000
	VIII	Pachú	Lord	120,001-240,000
	IX	Mríngu	Great Noble	240,001-onwards
PRIESTS	I	Kengyél	Acolyte	1-2,000
	II	Shárto	Priest	2,001-4,000
	III	Su'úmel	Temple Priest	4,001-8,000
	IV	Njáshte	Temple Commandant	8,001-16,000
	V	Qusúnchu	High Priest	16,001-32,000
	VI	Hrugásh	Prelate	32,001-64,000
	VII	Mriyán	Bishop	64,001-120,000
	VIII	Tsémel	Cardinal	120,001-240,000
	IX	Tiritlén	Holy Adept	240,001-onwards
MAGIC USERS	I	Shátun	Magician	1-2,000
	II	Nyélme	Illusionist	2,001-4,000
	III	Rusalá	Seer	4,001-8,000
	IV	Bálash	Warlock	8,001-16,000
	V	Durún	Enchanter	16,001-32,000
	VI	Chágun	Sorcerer	32,001-64,000
	VII	Tselinál	Wizard	64,001-110,000
	VIII	Hnéshtu	Necromancer	110,001-200,000
	IX	Badrágu	Master Magician	200,001-onwards

It is possible to progress beyond level IX in any of the three professions, of course. A flat 10,000 points are

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needed for each level beyond level IX. Since one receives only 10 percent of one's experience points at level IX, a character must actually obtain 100,000 points to rise from IX to X. It then requires 200,000 actual points to achieve level XI because only 5 percent of one's points are counted at level X and above. Although this may at first seem impossible of achievement, it must be remembered that the Empire rewards great deeds bountifully.

700. HIT DICE, COMBAT, AND DAMAGE DICE.

"Hit dice" are a means of expressing the amount of wound damage a character can take before he or she is slain. Combat is done by rolling to determine whether the attacker has hit the defender, and if so, the attacker then rolls "damage dice" to determine how many "hit dice" points are subtracted from the defender's available total.

710. HIT DICE.

The amount of damage one can take is determined partially by profession and partially by one's level of experience. Warriors naturally have more hit dice than do priests and magic users. As each player enters the game, he or she shakes one 6-sided die to determine his or her available hit dice points. As each succeeding level of experience is reached, the indicated number of 6-sided dice are shaken to determine his new total. Whenever he is wounded, he subtracts the number shown by his opponent's damage dice (plus any bonuses) from his hit points until he is either at zero (incapacitated: cannot fight and must be carried, though still alive), or until his hit dice total is exceeded, in which case he is dead. Hit dice points thus lost can be regained through rest (one day = one hit die point), or through the application of Heal Wounds spells, or through an Eye of Healing. Hit dice for the various levels of the three professions are as follows:

LEVEL	WARRIOR	PRIEST	MAGIC USER
I	1+1	1	1
II	2	1+3	1+2
III	3	2+1	2
IV	4+1	3+3	3
V	5+1	4+1	3+3
VI	6+2	5	4
VII	7+1	6	5
VIII	8+2	7	6+1
IX	9+3	8+1	7+1
X	10+4	9+1	8+1

Additional higher levels can be found by adding the hit dice for the lower level achieved to those of level X. Thus, a 14th level warrior has 10+4 + 4+1 = 14+5.

No character may ever have LESS hit points at a higher level than he did at a lower one. Thus, if a warrior shook two 5's and had 10 hit points at level II, and then on reaching level III shook three dice but got only a total of 7, he adds 3 points to maintain his total at his previous 10. He must thus always equal his previous total, although he may not be lucky enough to surpass it.

Basic hit dice for nonhumans, as well as for other creatures, are shown in the lists of the beings of Tékumel (see below). When a given creature is encountered, the referee shakes the indicated number of dice, and the score then serves as the creature's "hit points." When these have been reduced to zero or below in combat the being is dead.

Intelligent nonhumans may also attain higher experience levels. Nonhumans may be met in their own territories or encountered in outdoor adventures or the Underworld of some city. A player may also wish to begin the game as a nonhuman. Hit dice and damage dice for nonhumans depend upon their basic potentials as compared with those of humankind. Men have a basic potential of one hit die; nonhumans having a basic potential of two dice are thus intrinsically twice as strong and resistant to wounds, and they rise in level accordingly. Nonhumans may begin as warriors, priests, or magic users (cf. below for their various racial characteristics), and they serve the Gods and Cohorts in their own ways. Nonhumans also can obtain bonuses for their basic talents (see Sec. 400, ff.), and, within limits, they also may have original and professional skills similar to those of humans. It would take too much space to include all of their various professions, skills, and other societal details here, although players or referees may wish to do this for themselves. [Just as an example, an Ahoggyá reading these pages would be most contemptuous of the omission of the P'chn — a transcription as near as human symbols can come to the pronunciation — which is an important religious-social-governmental figure in Ahoggyá society, but which can only be rendered roughly as "the Dancer in the Circle." This hereditary and perhaps genetically determined skill-position has no counterpart in human society.]

Hit dice for nonhumans are given below. All plus points are ignored in considering basic hit dice. Thus, a 1+3 creature is treated as a basic one die being, similar to men. Creatures which are one die beings like men are: Páchi Léi, Pé Chói, the Swamp Folk, the Pygmy Folk, and the Tinalíya. For these, cf. the table in Sec. 710 above.

Basic 2-dice creatures are: Hláka, Hlutrgú, Hlýss, the Shunned Ones, and the Ssú. Their progression is as follows:

LEVEL	WARRIOR	PRIEST	MAGIC USER
I	2	2+1	2-1
II	3	2+3	2+2
III	4	3	3-1
IV	5+1	4	3+3
V	6+1	5	4+1
VI	7+1	6	5
VII	8+3	7+1	6
VIII	9+3	8	7
IX -	10+3	9+1	8+1

Increments above level IX are added as for men; cf. the principle given in Sec. 710 above. A Ssú warrior of level XV would thus have 10+3 + 6+1 = 16+4 hit dice! Human warriors have nightmares about encountering such a creature!

Basic 3-dice creatures include the Shén and the Ahoggyá. Their experience levels require the following hit dice:

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LEVEL	WARRIOR	PRIEST	MAGIC USER
I	3	3-1	2+4
II	4	3+2	3+1
III	5+1	4	3+4
IV	6+3	5	4+1
V	7+3	6+1	5+1
VI	8+3	7	6
VII	9+3	8+1	7+1
VIII	10+1	9	8
IX	11+1	10	9

See the preceding table and Sec. 710 for increments above level IX.

720. COMBAT.

It is useful to divide all targets (opponents) into "armour classes." These are based upon the type of armour, shield, etc. used by humans. For nonhumans, animals, and other creatures, these "armour classes" are convenient approximations based upon estimated defensive strengths, a powerful being or a creature encased in chitin having a higher armour class than a less protected one. There are two combat tables: one for men versus men or other beings, and one for other beings versus men.

Combat proceeds as follows: first it is determined whether a party has surprised the other or not (and vice versa); this will be further described below. Assuming that there is no surprise, a "reaction time" die is shaken by each party (or by the party and the referee). The side throwing the higher score gets to strike first. Each player (in rotation) then states exactly what he or she is going to do and what any nonplayer employees or slaves are going to do. Each character wishing to strike a blow then throws a 20-sided die, adds any "hit" bonuses to the score, and consults the following table. If the target has magical armour, these bonuses are then subtracted. If a hit has indeed been made, "damage dice" are thrown to determine the amount of harm wreaked by the blow. If the opponent is still alive (i.e. if his hit dice have not been reduced to zero or below), he then has the opportunity to strike back, following this same procedure. This process continues until one or the other opponent is dead, or until one party turns to run away (providing the victor with a free swing at his fleeing back).

TABLE I: MEN ATTACKING MEN OR OTHER CREATURES:

DEFENDER'S ARMOUR CLASS	DESCRIPTION	ATTACKER'S LEVEL AND 20-SIDED DIE SCORE NEEDED TO HIT (unadjusted for bonuses)				
		1-3	4-6	7-9	10-12	13-up
1	Plate armour and shield of iron/steel	19	16	13	10	7
2	Plate armour and shield of Chlén-hide	18	15	12	9	6
3	Plate armour	17	14	11	8	5
4	Chainmail and shield	16	13	10	7	4
5	Chainmail	15	12	9	6	3
6	Leather armour and shield	14	11	8	5	2
7	Leather armour	13	10	7	4	2
8	Shield only	12	9	6	3	2
9	No armour	11	8	5	2	1

Example: Warrior X is a fourth level person. He has a +3 bonus on hitting because of his strength and dexterity (Sec. 400 ff.). He strikes at Warrior Y, who is wearing steel plate armour and has a shield (armour class I). Y's armour is also enchanted to the +1 level. X thus needs a basic 16 to hit, but this is -3 because of X's bonuses: 13. Y's defensive bonus is +1, requiring X to shake 14 or better on the 20-sided die in order to score a hit. X shakes a 15 and hits Y. He then shakes "damage dice" (see below) to determine how badly he has hurt Y.

TABLE II: NONHUMANS, ANIMALS, ETC. ATTACKING MEN OR OTHER BEINGS:

DEFENDER's ARMOUR CLASS:	20-SIDED DIE SCORE NEEDED TO HIT BY BEING'S HIT DICE LEVEL:							
	1 or less	1+1	2-3	4-5	6-7	8-9	10-11	12 and up
1	18	17	16	15	14	13	12	11
2	17	16	15	14	13	12	11	10
3	16	15	14	13	12	11	10	9
4	15	14	13	12	11	10	9	8
5	14	13	12	11	10	9	8	7
6	13	12	11	10	9	8	7	6
7	12	11	10	9	8	7	6	5
8	11	10	9	8	7	6	5	4
9	10	9	8	7	6	5	4	3

Example: A Biridlú, a hideous creature of the Underworld, attempts to hit Warrior Y (cf. the example above). The Biridlú has 4+1 hit dice. Ignoring the +1, thus, the Biridlú requires 15 or better on a 20-sided die to hit a warrior of Armour Class I. Y's enchanted armour bonus of +1 is added to this, making it necessary for the Biridlú to obtain a 16 to hit. The referee (acting for the Biridlú) shakes a 17, scoring a hit. The referee next shakes "damage dice" to see how badly Warrior Y has been hurt.

All three professions use the above tables. Thus, a priest or magic user striking with a mace or throwing a dagger must achieve a "hit" as described above. A priest or magic user casting a spell which must be "aimed" at only one person, or using an "Eye" or other technological device which must similarly be "aimed," uses these tables also to see whether or not his weapon scores a hit. Spells, "Eyes," etc. which have a wider range of fire (i.e. which affect more than one person) need not be aimed, and the above tables are not consulted. Instead, the referee rolls randomly to determine which of the appropriate rank[s] of the party are affected by the device or spell.

721. Use of Weapons and Weapon Types.

A Priest may wear any sort of armour but may not use edged weapons (including missile weapons). He or she may use any appropriate non-edged weapon, however: e.g. a mace, a flail, or a club. Magic Users, on the other hand, may wear nothing heavier than leather armour (Armour Class 7), and their armament is limited to one or more steel daggers, which can be used for stabbing or throwing. They are forbidden by the terms of their profession from employing either edged or blunt weapons beyond this. This makes it possible for Priests and Magic Users to cast spells, use "Eyes," etc., to carry heavier burdens, and to run faster than mailed warriors.

Most weapons do a basic one 6-sided die of damage (cf. below). Exceptions to this are daggers, thrown rocks, and other miscellaneous light missiles, which do one 4-sided die of damage (or a 6-sided die, ignoring rolls of 5 or 6).

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On the other hand, some weapons do more than a 6-sided die of damage: battleaxes, flails, morning stars, maces, halberds, poleaxes, and pikes all do one 6-sided die +1, but these weapons require a strength of more than 80 (see Sec. 411) to use. The great two-handed broadsword favoured by the barbarians of N'lýss does one 6-sided die +2, but it demands a strength of 90 or greater (cf. Sec. 411). This weapon also precludes the use of a shield.

A broadsword and dagger user can strike two blows per combat round. An addition of +1 is made to the scores needed to hit, however: i.e. if he is a fighter of level IV and is attempting to hit an opponent of Armour Class II, he would require 16 or better for each of his two blows, rather than 15 or better for one. He is also precluded from using a shield.

722. Missile Fire.

Hits made by bows, crossbows, thrown javelins, etc. are also required to use the tables in Sec. 720. For medium range, use the tables as given. For long range, go UP one level, since it is more difficult to hit a target at a greater distance. For close range, go DOWN one level.

Maximum range for the regular Shéresh-wood bow is about 600 feet. A composite bow of horn, wood, etc. has a slightly better range: about 650-700 feet. Short range for both of these can be set at 100 feet; medium range then extends from 101 to 450 feet, and long range extends from 451 feet to the maximum limit. Light crossbows have a somewhat shorter range: about 550 feet (short range: 0-100 feet; medium range: 101-400 feet; long range: 401-550 feet). Heavy crossbows can only be fired every other combat round. Their range is about 750 feet (short range: 0-100 feet; medium range: 101-500 feet; long range: 501-750 feet).

Hand projectiles, daggers, etc. can be thrown about 100 feet. A bolas (thongs with a weight tied at the end of each, designed to wrap around and bring down an opponent) can be thrown effectively up to about 120 feet. Slings have a maximum range of about 300 feet, and the heavy staff sling can hurl a lead pellet up to 550-600 feet. All of these weapons "hit" according to the tables given in Sec. 720, with short, medium, and long ranges being adjusted proportionately to those given above for bows.

Ballistae (arrow-firing catapults) have a maximum range of 1,200 feet. Short range is from 0 to 400 feet; medium range is 401-850 feet; and long range is 851-1,200 feet. These must be aimed according to the tables in Sec. 720, and if a hit is made, the victim takes five 6-sided dice of damage. If a column of men are struck in a row, a 6-sided die is rolled to see how many are spitted upon the ballista bolt! Armour class avails only a little against these terrible projectiles: only +3 magical armour can stop this bolt, and even then the character takes one 6-sided die of damage. A ballista can be fired only every other turn.

The small stone throwing catapult favoured by Tsolyáni generals cannot be used at short range because of the arc of the missile. It has roughly the same ranges as the ballista and can be fired only every other turn. Damage is done by the shattering of the stone ball projectile: a circle 20 feet in diametre is affected. A being within 10 feet of the centre of this circle is slain, armour or no armour. All others in the circle must roll a saving throw of 16 or above on a 20-sided die. Even if this is successful, one 6-sided die of damage is taken. This type of catapult is not very accurate: the player firing it calls off the estimated range in inches (one inch = 10 **yards** out of doors). If the target is somewhat to the left or right of the catapult, he must then state the number of inches left or right of his range. A pair of 6-sided dice is then rolled, and a roll of 7, 8, or 9 indicates that the missile has fallen where he had aimed it. A roll over 9 indicates a miss of 10 yards per digit beyond the aiming point, and a roll under 9 denotes a miss of 10 yards per digit short of the target.

Larger catapult varieties used against fortifications are only accidentally anti-personnel weapons. The great onagers (or mangonels — both names denote torsion engines used to hurl stones) have a maximum range of about 1,450 feet. They cannot be employed at short ranges. Medium range begins at about 450 feet, and long range at 1,200 feet. These, too, can be fired only every other turn. The circle of damage is thirty feet, with the same provisions as were listed in the preceding paragraph. Aiming is also identical with the method proposed for the smaller catapult.

The trebuchet (a long beam with a counterweight at one end, which swings forward on a pivot to hurl a missile) has a somewhat shorter range but hurls heavier stones, a 200 to 300 pound missile not being uncommon. It has a maximum range of 1,200 feet, and its circle of destruction is 40 feet, and any being within 15 feet of centre is slain, while others in the circle must make saving throws. The trebuchet is fired as described above, but it is less accurate: a roll of 7 or 8 is needed to hit one's exact target; all other rolls fall long or short accordingly. This machine fires only every third turn: i.e. it fires, is reloaded for two turns, and fires again on the third.

Note that one uses one's "hitting bonuses" when using a bow, crossbow, sling, etc., but these cannot be used by a person firing a ballista, catapult, or trebuchet.

Although the "Shield of Defense" spell and certain "Eyes" protect a person against missiles, it requires two Priests or Magic Users working jointly to protect 1-6 persons against a ballista bolt. Three are needed to deflect a small catapult stone, five to stop a larger variety's missile, and ten to deflect the huge missile hurled by a trebuchet. In Tsolyáni warfare, thus, contingents of Priests and Magic Users are posted to each unit of troops to act as missile deflectors. Other priestly or magical contingents then concentrate on the firing of offensive spells, "Eyes," etc.

The use of catapults in sieges will require a special set of rules. It is hoped to provide these shortly.

723. Battle Order and Fighting Space.

Players are required to establish a clear "battle order" and to apprise the referee of it at all times. An easy method is to set up identifiable miniature figures to represent the party; these can be moved from back rank to front rank, etc., as needed, without recourse to paper. If figures are not available, chess pieces or other game pieces can be employed. The referee will then give a number to each figure or piece, and when a hit upon the party is indicated, the person or persons hit can be determined by a throw of the dice. Once slain, of course, the "dead" figure or piece is removed from the order, so that opponents will not hit the deceased being over again.

Combat in confined spaces requires comment:

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passages in the Underworld of any city are approximately 10 feet wide, allowing three men to fight at one time. In larger spaces a space of about three feet per fighter is needed, unless the being is larger or smaller than normal humans (referee's decision). Only **two** persons may fight shoulder to shoulder, however, when one or both of them is using a battleaxe, flail, morning star, mace, halberd, poleaxe, or pike; and only **one** fighter can do battle in a 10 foot wide space when he is using the great two-handed broadsword. On the other hand, if a rank is composed of only Priests and Magic Users, four persons may stand side by side in a 10 foot space.

724. The Combat Round.

A normal "turn" is assumed to take ten minutes. In combat, however, there are ten "combat rounds" per turn of one minute each. A fighter always gets to strike during any combat round in which he or she is involved. Combat rounds are fought in pairs: one round for the attacker (the winner of the reaction time throw), and one for the defender. Thus, if the defender is slain during the attacker's round, he still gets a chance to strike a "dying blow" on his last round.

725. Dexterity, the Hand-to-Hand Struggle, and Immobilisation.

Players often ask about the possibilities of physically capturing a surprised opponent (rather than striking at him). This, like many tasks requiring arduous physical or mental action, cannot be legislated easily by rules. For game purposes the following method is adopted: the character's strength, intelligence, and dexterity are added together and then averaged (i.e. divided by three). Percentile dice are rolled, and if the score is less than the averaged figure, the action is successful; if the score exceeds this sum, the action has failed. A character with a strength of 75, an intelligence of 68, and a dexterity of 80, thus, has an average of 74.33. Fractions are rounded upwards or downwards to the nearest digit. The character therefore must roll under 75 on the percentile dice, if he wishes to attempt some specific physical action. It is further suggested that the victim be allowed a saving throw, if the dice roll is within 20 points of its maximum. The saving throw column against paralysis can be used for this.

Another common problem is the possibilities of activity (e.g. spell-casting) while immobilised. Priests and Magic Users require the use of their hands to cast spells, and thus if such a character is bound hand and foot, he or she can do nothing except to call silently for Divine Intervention. Even this cannot be attempted, moreover, if the character is paralysed, petrified, a victim of the Excellent Ruby Eye (see below), etc.

726. Nonplayer Character Combat Choices.

Every nonplayer character met in the course of an adventure theoretically has all of the possibilities of spells, bonus spells, "Eyes," magical armament, etc. to which he or she is entitled. The referee can establish as much or little of this information as is needed by rolling the dice. In combat, however, there is often a choice as to what such a nonplayer character would do, which weapon would he use, which spell does he wish to cast, etc. It would be obviously unrealistic to have him create food and drink in the midst of a fierce battle, and it is thus suggested that the referee establish only his or her **relevant** offensive and defensive spells and other items. A random roll of the dice can then determine which of these is to be used, ignoring any unlikely results.

727. Larger Combats.

It will become necessary from time to time to split up larger groups of beings for combat purposes. For example, ten player characters and a hundred of their hired troops meet three hundred bandits! To roll hit dice, etc. for each man would take far too much time. Nonplayer characters may thus be grouped into sets of five or ten (or even larger) men and "fought" as one man. If, for example, such troops are divided into units of ten, the referee rolls ten 6-sided dice and totals the score. One of the players then rolls ten dice for his ten nonplayer troops and totals that score. Only one "hit" throw is made per group. A miss indicates that all ten have missed or done no significant damage. If a hit is made, a single 6-sided die is thrown, and its score is multiplied by 10 and subtracted from the target unit's total hit dice points. When either side has lost all of its hit points, the unit is considered slain to a man. The victors then divide their original hit points by 10 (the number of men in the unit) and compare this with the unit's remaining points. For each tenth of the original total left, one man is left alive. Fractions are rounded upwards. E.g. if the total original hit points for the group had been 40, then 4 points remaining after the melee would indicate one man left alive, 8 points would indicate 2 men, etc.

Outdoors warfare on a large scale now requires the use of other wargame rules: e.g. "Chainmail," by E. Gary Gygax and Jeff Perren, Tactical Studies Rules, 3rd edition, 1975, which can be modified to include the creatures and particulars of Tékumel without much difficulty. It is also possible to modify existing boardgames for major warfare on Tékumel. A set of rules for miniature figure battles is projected.

730. DAMAGE DICE.

Whenever a blow hits its target, it does some damage. This damage depends partially upon his experience level and partially upon his weapon. If a character's blow hits, he does the following number of 6-sided dice of damage to his victim according to his level of experience. To his damage dice score he adds whatever damage (NOT hit) bonuses he has naturally (cf. Sec. 400 ff.) and also the bonus for a special weapon (cf. Sec. 721). NO bonuses are added, however, if he has hit with a missile (arrow, sling, stone, crossbow bolt, Telekinesed object, thrown dagger, etc.). Damage dice are as follows:

ATTACKER'S LEVEL	NUMBER OF HIT DICE DEFENDER CAN TAKE:							
	1	1+1	2-3	4-5	6-7	8-9	10-11	12-up
I	1	1	1	1	1	1	1	1
II	1	1	1	1	1	1	1	1
III	1	1	1	1	1	1	1	
IV	2	1	1	1	1	1	1	1
V	2	2	1	1	1	1	1	1
VI	3	2	2	1	1	1	1	1
VII	3	3	2	2	1	1	1	1
VIII	4	3	3	2	2	1	1	1
IX	4	4	3	3	2	2	1	1
X	5	4	4	3	3	2	2	1

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Further advanced levels can be found using the same progression.

Thus, a 9th level warrior who hits an opponent of level I does FOUR 6-sided dice of damage (excluding any damage or weapon pluses), almost certainly killing him. This becomes important in melees in which an advanced level character fights more than one low level opponent. Fighting three Kurghá (one die creatures), a 9th level warrior rolls four dice. If he scores a total of 18 or better, he kills them all, since their maximum total hit dice cannot exceed 18 points. A 4th level fighter does 2 dice damage to these same creatures, and the referee then rolls to determine the hit dice the three Kurghá can take: let us say a 6, a 4, and a 2, totalling 12. If the fighter scored a total of 10 on his two dice, he would kill the two weakest Kurghá and leave the strongest one with only 2 points remaining!

Priests and Magic Users naturally do less damage than do warriors. If the attacker is a Priest, the damage dice level is moved UP one horizontal line: e.g. a 3rd level Priest does the same damage as a 2nd level Warrior. Magic Users are permitted only a dagger; if a hit is made with this, move the damage dice level UP **two** horizontal lines: e.g. a 7th level Magic User does the same hit dice damage as a 5th level Warrior.

Damage dice for animals, creatures of the Underworld, and other beings unable to progress in experience levels are calculated from the same table. The being's hit dice are taken as its "level," ignoring any plus or minus points. Thus, a 7-dice creature is the same as a 7th level Warrior. This is cross-referenced with the hit dice of the defender: e.g. a 7-dice creature does 3 6-sided dice damage against a first level being, one against a 6th level creature, etc.

Intelligent nonhumans with one (plus or minus) hit die are treated as men for damage dice purposes. Two dice creatures (cf. Sec. 710) are started at level II on the above table, and 3-dice beings begin at level III.

731. Double Damage and "Instant Death."

If a player throws a 20 on the 20-sided die to hit (Sec. 720), he does DOUBLE damage. This must be a "natural 20": i.e. not including any hit bonuses. Note also that the character's damage bonuses are added in only once. Thus, for example, if a 4th level being hits a first level opponent shaking a natural 20, he rolls four dice instead of two and adds any damage bonuses to the resultant score.

A player who throws a "natural 20" also has the opportunity to try for an "instant death" kill: if he can follow his "natural 20" with another throw of 19 or 20, the opponent is instantly dead, whatever its hit dice may be. This simulates the "lucky hit" on a vital organ.

740. MORALE.

Unless specifically mentioned in the list of descriptions of beings (see below), a "morale check" must be made whenever the number of fighters remaining in a meleed party falls below a certain percentage of their number. This applies to all nonplayer characters, including troops hired by players, although it does not pertain to player characters themselves: a player can stand bravely all alone against million-to-one odds, if he or she chooses. Beings failing to obtain the requisite score on a morale check must attempt to flee. If pursued, they may make another morale check, and if this is successful, they rally and stand to fight again.

Morale dice are based upon a being's hit dice. The following table indicates the percentage of remaining beings at which a morale check is required, the number of hit dice, and the score needed on two 6-sided dice to remain and fight.

PERCENTAGE REMAINING:	SCORE NEEDED TO FIGHT ACCORDING TO HIT DICE LEVEL:							
	1	1+1	2-3	4-5	6-7	8-9	10-11	12-up
30	8	7	6	5	4	3	2	1
25	9	8	7	6	5	4	3	2
20	10	9	8	7	6	5	4	3
10	11	10	9	8	7	6	5	4
5	12	11	10	9	8	7	6	5

Thus, a group of first level Warriors must check morale when their number has fallen to 30 percent of their original number. If this morale check is successful, they fight on until they have been reduced to 25 percent of their original number, at which time another check would be made.

Tékumel abounds with ferocious creatures which never have to check morale, unfortunately. These are indicated in the list of descriptions of beings below.

800. THE "HIRILÁKTE" ARENAS.

The last major war in the known regions of Tékumel was fought in the year 2,020 A.S. between the forces of Tsolyánu and those of Mu'ugalavyá to the west. Although the two Cháka Protectorates were taken by the Tsolyáni, the war really resulted in almost a draw. The reason for this is the system of Sákbe roads, which prevent open movement across wide stretches of territory. Open warfare has thus been replaced to a great extent by "champion warfare," a phenomenon which suits the need for ritual, display, and social stratification of the nations of Tékumel. At designated cities throughout the four major empires, therefore, champions come to do battle and win (or lose) not only great sums of money for their patrons, but also great glory for themselves and the groups they represent. The four great empires each put up their own official champions, and lesser patrons — nobles, temples, clans, and other groups — spend their fortunes to procure, train, and present their own gladiators. Opponents come from neighbouring lands to take up these challenges and win glory for their homelands.

In order to participate in a Hirilákte battle, one must have a sponsor; these will initially be nonplayer characters, who come to the foreigners' quarter seeking gladiators (according to the encounter tables given below). Citizens of the Empire (beings of 6th or higher level) may hire and sponsor their own fighters.

Opponents are evenly matched: e.g. a 4th level Warrior is matched only against another 4th level fighter. Priests and Magic Users can enter these arenas also: either they can compete with magic, or else they can fight with their usual weapons, maces in the case of Priests, and daggers for Magic Users. Nonhumans may also enter and are matched against another of their own species and of the same experience level. Occasionally a human may be matched against a nonhuman having the same amount of hit dice. The arena is thus a place of ritual and honour, rather than simply a bloody spectacle. All of these gladiatorial battles are under the strict control of the Charukél, the hereditary clan of major domos

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of the arenas, and fouls or unfair advantages are swiftly and permanently punished, to the great delight of the crowds. All battles are to the death, although an occasional round of fisticuffs is accepted as light relief, and the loser's dead or unconscious body is auctioned off by the winner to the former's relatives or friends. It is considered good manners to permit the loser's kin to have the body in return for a small fee, and crowds have been known to stone an over-greedy winner.

The amount of treasure to be wagered upon a Hirilákte match is determined by the fighter's level and percentile dice. For each experience level, multiply the sum of the percentile dice by the following numbers:

LEVEL	MULTIPLIER
I	0
II	2
III	5
IV	10
V	20
VI	30
VII	50
VIII	100
IX and up	200

Odds are determined by the number of matches previously won. Player characters must keep track of their wins (and losses, if any). Nonplayer characters have a 50 percent chance of having won previous battles. If this is indicated, roll a 6-sided die for levels I-V and a 12-sided die for all advanced levels to determine how many matches have been won. Odds are then calculated: e.g. even odds for two fighters with the same number of wins, two-to-one odds for a fighter who has won double his opponent's number of matches, etc.

Betting goes according to the table given above. The number of bettors for and against a fighter is arbitrarily determined by rolling two 6-sided dice: one roll indicates those offering to bet the stated amount on the fighter, and the second roll to determine the number of those betting against him. No further betting is permitted between the character (and his patrons and friends) and the crowd at the arena. Two player characters may make side bets between themselves of any amount they choose, however.

Gold won in betting at the Hirilákte arena does NOT count towards experience, although points are gained through the killing or incapacitating of an opponent in these matches.

Hirilákte arena combat is fought according to the rules given above in Sec. 700 ff. If players wish a more realistic battle, they can use the rules for individual combat given in "Rules for Wargames: Gladiatorial Combat" by Trev Halsall and Phil Hamer, Leicester Micro Models, Bristol, England. Spell combat between Priests and Magic Users is best fought with the aid of "War of Wizards," by M. A. R. Barker, Tactical Studies Rules, Lake Geneva, Wisconsin, 1975.

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"A High Priest of Durritlamish preparing to offer up sacrifice." He has removed his grey corpse-like face paint as a sign that he now stands before the Reality of Evil, and he has put on the "Drymial," the surcoat of special devotion and sacrifice."

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Empire of the Petal Throne

Part 2

— STARTING THE GAME
— EQUIPMENT AND ENCUMBRANCES
— NONPLAYER CHARACTERS
— ENCOUNTERS: LAND AND SEA
— MEN AND CREATURES
— THE UNDERWORLD
— UNDERWORLD CREATURES

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900. STARTING THE GAME.

Once a player has established his character, he is ready to enter the world of Tékumel.

For convenience' sake, it is assumed that all player characters arrive in a small boat at the great Tsolyáni port city of Jakálla. It is also assumed that everyone speaks understandable, though non-native, Tsolyáni and can read the modern form of this language. See Secs. 420 and 432 for a possible knowledge of other languages.

Each player has with him a small sum of money. The Tsolyáni themselves do not use money much, employing instead a system of cross-clan obligations and favours, but foreigners require cash. The unit of currency is the Imperial gold Káitar (approximately 3 grammes avoirdupois). This is divided into 20 silver Hlásh, and each Hlásh is composed of 20 copper Qirgal. Coins of other nations differ, of course, but this can be ignored for game purposes.

The amount of money possessed by a new player character is determined by percentile dice: one's roll determines the number of gold Káitars one has upon arrival in Jakálla. If 100 is rolled, treat this as 100 Káitars, and then as a bonus roll again and add the new score to the 100. Players may also attempt to sell the small boats in which they arrive from their (presumed) barbarian homelands for up to 150 Káitars. Note that the Tsolyáni are ferocious bargainers, however.

All travellers and castaways are housed in one of the Imperial resthouses in the foreigners' quarter. This costs 10 Káitars per person per day. [The food is abominable — stomach complaints and diarrhea are common.] It is important to note that strangers are NOT permitted to leave this area and enter Jakálla proper, since most peoples of this world are quite xenophobic. It is advisable for beginning players to remain within the foreigners' quarter until contacted for a mission by some nonplayer Tsolyáni character.

Players who do attempt to enter Jakálla alone at this stage run the risk of making errors in speaking Tsolyáni or in the intricate rules of Imperial etiquette. A 6-sided die is rolled each turn, and a roll of 6 indicates that some such faux pas has been committed. Further reactions of the Tsolyáni are then determined by the Nonplayer Character Reaction Table (see below), and subsequent actions may range from derision and laughter to a quick trip to the neighbourhood impalement stake. Duels are common, but most Imperials of higher rank will not bother with an itinerant foreigner but will simply call the city patrols. Crimes within the Empire are almost always punished by death, and prisons are reserved for those who may be needed later by the Imperium, or whose crimes merit unpleasant punishments before they are permitted to die.

Upon reaching experience level III, a player character may travel freely within the Empire. When he or she attains level VI, Imperial citizenship is granted, and the character may then act as a Tsolyáni and recruit new players for adventures or expeditions; he or she may sponsor champions in the Hirilákte arenas, and he or she has the right to hold military or civil rank in the Imperial government. Nonhumans, however, are only rarely granted citizenship: roll percentile dice for a nonhuman attaining 6th level; a score of 70 or above indicates that it is granted citizenship.

Players will usually move up through the ranks of Tsolyáni society. If they have the funds and status to take ship or travel overland, they may indeed visit some other country. Knowledge of the language of that country is essential, and a nonplayer character from that country is most useful as a companion, since all foreign lands are not so hospitable to strangers as is Tsolyánu!

910. EQUIPMENT.

Within the foreigners' quarter itself there are shops and markets where accoutrements necessary for life in the Empire may be purchased. The only "inns" or taverns" are the hostels set up by the Imperium for stangers, foreign merchants, and embassies. The impoverished beginning player is limited to the lowest and humblest of these. Most Tsolyáni prefer to do any drinking of alcohol (or chewing of Hnéqu weed, which is more jollifying and less addictive) in the privacy of their own clan house or occasionally in the public room of the winemakers' clan. Note that although some iron and steel arms and armour may be available at armourer's shops within the foreigners' quarter, no magical weapons or devices may be found there. Such weapons and instruments may be had at the Temples, although possibilities are not great, and the Priests are jealous of their possessions. It is thus often easier to acquire one's magical armament in Underworld adventures or from nonplayer characters willing to loan it or trade it for services. There is thus only a 10 percent chance of finding an enchanted weapon or a magical scroll, "Eye," etc. at a Temple, and prices will be prohibitive.

Ordinary equipment may be had from various shops and dealers at the following prices:

ITEM	COST
sword (Chlén-hide)	10K.
dagger (Chlén-hide)	5 K.
scimitar (Chlén-hide)	9 K.
battleaxe (Chlén-hide)	12 K.
flail (Chlén-hide)	8 K.
morning star (Chlén-hide)	8 K.
mace (Chlén-hide)	7 K.
spear (Chlén-hide)	5 K.
pike (10 feet long) (Chlén-hide)	8 K.
halberd (8 feet long) (Chlén-hide)	8 K.
poleaxe (Chlén-hide)	9 K.
two-handed sword (Chlén-hide	15 K.
javelin (Chlén-hide)	4 K.
longbow (Séresh-wood)	30 K.
composite bow	50 K.
light crossbow	20 K.
heavy crossbow	40 K.
quiver with 30 quarrels	20 K.
quiver with 20 arrows	20 K.
fresh garments: tunic, kilt, and sandals	30 K.
warm cloak	15 K.
sling	3 K.
staff-sling	8 K.
leaden sling pellets (20)	1 K.
bolas	2 K.
Chlén beast to pull cart	100 K.
small cart (one Chlén)	75 K.
large cart (two Chlén)	150 K.
small boat (12 feet long)	150 K.
small merchant ship	15,000 K.
large merchant ship	30,000 K.
small warship	20,000 K.
medium warship (bireme)	40,000 K.
large warship (trireme)	80,000 K.

ITEM	COST
plate armour (Chlén-hide)	50 K.
leather armour (Vringálu-hide)	30 K.
chainmail (Chlén-hide)	40 K.
helmet (Chlén-hide	13 K.
shield (Chlén-hide)	10 K.
rope (50 feet long)	3 K.
pole (10 feet long)	1 K.
20 Chlén-hides spikes and mallet	4 K.
small sack (1500 K. capacity)	1 K.
large sack (6000 K. capacity)	3 K.
backpack (6000 K. capacity)	5 K.
waterskin	1 K.
10 resin torches	2 K.
lantern	5 K.
flask of oil	1 K.
flint, steel, and tinder	3 K.
compass	50 K.
charting paper, pens, ink	3 K.
heavy outdoors boots	15 K.
mallet and 5 wooden stakes	2 K.
Tsúral buds (bunch)	2 K.
Ngálu wine (bottle)	1 K.
rations for Underworld: 1 person, one week	10 K.
rations for outdoors: 1 person, one week	15 K.
ballista	400 K.
small onager	1,000 K.
medium onager	1,500 K.
trebuchet (wheeled)	2,000 K.

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Costs of other items must be decided by the referee. This is especially true of the prices of buildings, which depend upon size, elegance, neighbourhood, etc. As a very rough rule, a small mansion costs about 50,000 Káitars, a large mansion or a small palace about 100,000, and up ... Fortifications are similarly expensive.

920. EQUIPMENT ENCUMBRANCES.

Encumbrance is the weight a person can carry. Weights for various items are given below, expressed in Káitars. [One gold Káitar = approximately 3 grammes avoirdupois.]

ENCUMBRANCE	WEIGHT IN KAITARS
Man (150 pounds)	22,700
Man (180 pounds)	27,240
Man (200 pounds)	30,300
Load in Káitars equivalent to light foot movement: 12 inches	13,000
Load in Káitars equivalent to heavy foot movement: 9 inches	17,300
Load in Káitars equivalent to armoured foot movement: 6 inches	26,000
Leather armour	4,324
Chainmail armour (iron or steel)	8,650
Chainmail armour (Chlén-hide)	6,500
Plate armour (iron or steel)	13,000
Plate armour (Chlén-hide)	9,000
Helmet (iron or steel)	865
Helmet (Chlén-hide)	600
Shield (iron or steel)	2,000
Shield (Chlén-hide)	1,200
Poleaxe, halberd, pike, two-handed sword (iron or steel)	2,600
Poleaxe, etc. (Chlén-hide)	1,900

ENCUMBRANCE	WEIGHT IN KAITARS
Morning star, flail, battleaxe (iron or steel)	1,700
Morning star, etc. (Chlén-hide)	1,100
Sword (iron or steel)	900
Sword (Chlén-hide)	650
Dagger (iron or steel)	325
Dagger (Chlén-hide)	225
Miscellaneous equipment (ropes, poles, spikes, etc.)	1,500
Coin (one: gold, copper or silver)	1
Waterskin	500
Gem	1
Item of jewelry	350

A Chlén-pulled cart can hold the weight of about ten heavy men: 303,000 Káitars. The larger cart, drawn by two or more Chlén, can carry the weight of 30 men: 909,000 Káitars.

Intelligent nonhuman races carry encumbrances roughly proportionate to their differences in hit dice from humankind: a one-die creature bears about the same burdens (slightly weaker or slightly stronger beings must be adjusted accordingly); a two-dice creature can carry approximately double a human's load, and a three-dice being can carry three times as much as a man.

As stated above, Priests can wear any sort of armour; they thus move at the rate of the Armour Class they have selected. Since a Magic User can wear no armour, he can move at the rate accorded light foot troops (12 inches per turn: 120 feet in the Underworld, or 120 yards outdoors). Because of his lighter burdens, a Magic User can carry heavier loads than can his armoured companions. Magical devices (the "Eyes") weigh only an ounce or two and thus add little to one's burden. Miscellaneous magical items are of different sizes and weights, however, and their encumbrances must be determined by the referee.

1000. NONPLAYER CHARACTERS.

Nonplayer characters (acted by the referee) are frequently met in a variety of roles: as casual encounters, as employers, as fellow adventurers, as employees, as slaves, as Imperial officials, etc., etc. Once acquired as slaves or employees by a player, the statistics and operation of the nonplayer character are turned over to his control, and he or she is expected to maintain the nonplayer character, pay for his or her needs, and keep his or her record sheet.

A common source for nonplayer characters is the Imperial slave markets. These contain those miserable persons who have lost face with their clans, debtors and indigents, minor criminals (spared by some whimsically lenient judge), miscellaneous foreigners, and a few nonhumans. Prices for slaves vary from city to city, but the following is a rough guide:

SLAVE TYPE	PRICE
Servant boy or girl	150 K.
Untrained labour: torchbearers, bearers, etc.	200 K.
Plebeian occupations (Sec. 420, Group I)	2,000 K.
Skilled occupations (Sec. 420, Group II)	5,000 K.
Noble occupations (Sec. 420, Group III)	10,000 K.
Overseer, major domo for estate	8,000 K.
Trainable man-at-arms (1st level Warrior)	5,000 K.
Priest or Magic User (1st or 2nd levels only)	10,000 K.
Trained dancing girl, courtesan	20,000 K.
Nonhuman (friendly races only)	15,000 K.

Percentile dice are rolled to determine the type and number of slaves available in the market on any given day.

TYPE OF SLAVE	NUMBER AVAILABLE AND SCORE NEEDED:					
	0	1	2-6	7-20	21-50	50-100
Servant boy or girl:	1-5	6-20	21-50	51-80	81-95	96-100
Untrained labour:	1-20	21-40	41-60	61-90	91-100	--
Plebeian labour:	1-30	31-40	41-60	61-95	96-100	--
Skilled labour:	1-40	41-60	61-90	91-100	--	--
Noble labour:	1-50	51-70	71-95	96-100	--	--
Overseer:	1-60	61-80	81-100	--	--	--
Man-at-arms:	1-60	61-75	76-95	96-100	--	--
1st level Priest or Magic User:	1-60	61-75	76-100	--	--	--
2nd level Priest or Magic User:	1-70	71-95	96-100	--	--	--
Dancing girl:	1-60	61-85	86-95	96-100	--	--
Nonhuman:	1-70	71-90	91-99	100	--	--

If a nonhuman is indicated, percentile dice must be rolled again to identify its species. If more than one are found, percentile dice are rolled for each. The following table is used:

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NONHUMAN SPECIES	PERCENTILE DICE SCORE
Pé Chói	1-30
Pygmy Folk	31-50
Tinalíya	51-60
Swamp Folk	61-70
Páchi Léi	71-80
Shén	81-90
Ahoggyá	91-95
Hláka	96-100

It is important to obtain torchbearers for Underworld adventures, since someone must shed light in the inky blackness of the underground passageways. Each group of five beings requires one torch, and if there is no one to carry it, the referee must penalise the party by forcing them to fight at half-strength in darkness — or having some player character carry a torch so that his fellows can see, thus leaving him unable to fight. Such torchbearer slaves will accompany the party but cannot fight (unless one specifically purchases a warrior and persuades him to carry a torch — not an easy thing to do in honour-conscious Tsolyánu). Torchbearers will not try to flee, since the penalty for an escaped slave is quite unmentionable. However, if the party is forced to flee or loses its morale, there is a 40 percent chance that slaves will attempt to run away. A roll of 60 percent or better on the percentile dice causes the party's slaves to slink back to their duties again, if this is possible.

A word of warning: Priests and Magic Users are not normally found as slaves, since members of these professions are rarely sold, and if for some reason this has been done, they are likely to be a pretty scurvy lot. There is a 60 percent chance, therefore, that any Priest or Magic User found in the slave pens has something wrong with him or her.

1010. HIRING OF NONPLAYER CHARACTERS.

Nonplayer characters may also be employed, as well as bought as slaves. Such personnel can be found at the great employment marts provided by the Imperial offices, the Four Palaces of the Empire. Branches of these government bureaus are to be found in all large cities. They are:

(a) The Palace of the Realm: Here all domestic affairs, taxes, works, justice and the police, the economy, labour, etc. are handled via a labyrinth of bureaucracy. All types of craftsmen come to this department to seek employment.

(b) The Palace of Ever-Glorious War: Here are governed the military destinies of the Empire, garrisons appointed, troops recruited to the Legions of the Seal Emperor, baggage and supplies provided by settlers, and expeditions and strategies planned. Men and nonhumans come to this Palace to seek enlistment.

(c) The Palace of the Priesthood of the Gods: Here Priests and Magic Users may be found. This bureau rules the temple complex, collects taxes and tithes from temple lands, organises festivals and sacrifices, etc. It is divided into two sections: that of the Priests of the Good Gods and Cohorts, and that of their evil counterparts. One may find occasional Priests and/or Magic Users for hire here.

(d) The Palace of Foreign Lands: Representatives, embassies, merchants, and mercenaries from other lands come here to deal with the Empire and to seek employment. Trade and external commerce, foreign shipping, diplomacy, and relations with the nonhuman races are all handled here.

Percentile dice are rolled to determine whether desired craftsmen are to be found at the Palace of the Realm, and if so, how many:

TYPE OF CRAFTSMAN	NUMBER AVAILABLE AND SCORE NEEDED				
	0	1	2-6	7-20	21-50
Plebeian:	1-30	31-50	51-90	91-95	96-100
Skilled:	1-50	51-70	71-95	96-100	--
Noble:	1-70	71-85	86-95	96-100	--

Warriors are found at the Palace of Ever-Glorious War according to their professional specialties (cf. Secs. 430 and 431):

TYPE OF FIGHTER	NUMBER AVAILABLE AND SCORE NEEDED					
	0	1	2-6	7-12	13-20	21-50
Spearman, Mace/Flail User, Axeman	1-30	31-50	51-70	71-85	86-95	96-100
Swordsman	1-40	41-60	61-80	81-95	96-100	--
Slinger, Bolas-user	1-50	51-70	71-85	86-99	100	--
Crossbowman, Archer	1-60	61-80	81-95	96-100	--	--
Broadsword and Daggerman, Sapper	1-70	71-85	86-99	100	--	--

Stratigists are never found for public hire.

Priests and Magic Users can sometimes be employed at the Palace of the Priesthood of the Gods. Both are determined from the following table, rolling percentile dice for each level once for each.

LEVEL OF PRIEST OR MAGIC USER	NUMBER AVAILABLE AND SCORE NEEDED			7-12 (Never more than 12)
	0	1	2-6	
Level I	1-60	61-80	81-95	96-100
Level II	1-70	71-90	91-100	--
Level III	1-80	81-95	96-100	--
Level IV	1-90	91-100	--	--
Level V	1-95	96-100	--	--

Levels higher than fifth are never found for hire. If a Priest or Magic User is available, the referee rolls for his talents, skills, spells, etc. and also rolls a 20-sided die to determine the God or Cohort he or she serves. Characters aligned with the Good Gods and Cohorts cannot employ a Priest or Magic User who serves the other side, and vice-versa.

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Foreign mercenaries and occasional nonhumans (mainly of the friendly races but rarely also neutrals) can be employed from the Palace of Foreign Lands. Roll for mercenaries as for Warriors above. The following table is used for nonhumans, together with percentile dice:

SCORE	NUMBER AND TYPE OF NONHUMANS FOUND
1-40	None
41-50	1-6 Pé Chói (a 6-sided die is used to determine their number)
51-60	1-6 Pygmy Folk (a 6-sided die is used to determine their number)
61-70	1-6 Tinalíya (a 6-sided die is used to determine their number)
71-80	1-4 Swamp Folk (a 4-sided die is rolled for their number)
81-85	1-3 Páchi Léi (a 6-sided die is rolled: 1-2 = 1; 3-4 = 2; 5-6 = 3)
86-90	1-3 Shén (a 6-sided die is rolled: 1-2 = 1; 3-4 = 2; 5-6 = 3)
91-95	1-3 Ahoggyá (a 6-sided die is rolled: 1-2 = 1; 3-4 = 2; 5-6 = 3)
96-100	1-2 Hláka (a 6-sided die is rolled: 1-3 = 1; 4-6 2)

1011. Salaries of Nonplayer Characters.

Monthly salaries for nonplayer characters are given in the following table. When an employee is hired, the referee rolls for the salary, and the player notes this on the being's record sheet. Salaries must be paid regularly; otherwise they may defect, revolt, or even try to slay their employer (cf the Nonplayer Character Reaction Table below).

TYPE OF EMPLOYEE	MONTHLY SALARY IN KAITARS
Plebeian craftsman	Amount shown by percentile dice
Skilled craftsman	Percentile dice times 2
Noble craftsman	Percentile dice times 5
Spearman, mace/flail user, axeman	Percentile dice amount
Swordsman	Percentile dice times 2
Slinger, bolas-user	Percentile dice times 3
Crossbowman, archer	Percentile dice times 4
Broadsword and dagger-man sapper	Percentile dice times 5
1st level Priest or Magic User	Percentile dice times 2
2nd level Priest or Magic User	Percentile dice times 4
3rd level Priest or Magic User	Percentile dice times 6
4th level Priest or Magic User	Percentile dice times 8
5th level Priest or Magic User	Percentile dice times 10
Pé Chói, Pygmy Folk, Tinalíya, Swamp Folk	Percentile dice times 4
Páchi Léi, Shén	Percentile dice times 8
Ahoggyá, Hláka	Percentile dice times 12

Foreign mercenaries serve for the amounts shown for Warriors above, but with a bonus of 50 Káitars per month, or an agreed upon share of any treasure found.

1020. NONPLAYER CHARACTER REACTIONS.

Whenever player characters encounter nonplayer characters, the reactions of the latter are determined somewhat randomly (depending upon the logic of the scenario) from the following table. This is also used for nonplayer characters dealing with one another, and it can be applied as well to animals, creatures of the Underworld, and nonhumans, providing that they are not automatically hostile.

ROLL	REACTION
1-10	Violent hostility: becomes angry, attacks, offers a fight
11-20	Hostile, though non-violent: deceptive, appears friendly but plans treachery, refuses offer or request
21-30	Mildly hostile: unhappy about offer or request, dissatisfied
31-60	Neutral: wants further terms, more information
61-70	Agreeable: agrees to offer, is friendly
71-90	Enthusiastic: agrees willingly, offers aid
91-100	Very enthusiastic: wants very much to help, offers extra aid, extremely friendly or affectionate

This table is used also to check the loyalty of nonplayer characters hired by players. The score is secretly noted by the referee, who uses it to determine their further responses. Good treatment, generous pay, gifts, etc. will alter the loyalty quotient positively (roughly +5 percent to the being's loyalty per generous action). Poor treatment, lack of pay, deception, or forcing the being into too great a danger lowers a loyalty score correspondingly by -5 percent per occurrence.

1100. ENCOUNTERS.

Under this heading come all of the various types of meetings between characters, nonhumans, animals, and beings of the Underworld.

1110. INITIAL ENCOUNTERS IN JAKALLA.

While still dwelling in the foreigners' quarter in Jakálla, players are often visited by Tsolyáni seeking their services. This form of employment is advantageous since such Tsolyáni employers or patrons can offer help, money, further personnel, and even magical items. By undertaking these missions players also form social contacts within the Empire and begin to establish a place for themselves, a circle of Tsolyáni friends, etc.

Each day a 6-sided die is rolled. A score of 5 or 6 indicates that an encounter takes place. If a meeting is indicated, roll percentile dice to determine who comes to visit the foreigners' quarter, and then roll again to determine his or her reasons for seeking the foreigner out.

ROLL	IDENTITY OF VISITOR[S]
1-10	Evil Priest/Priestess: 70 percent chance male; + 1-12 guards (roll a 12-sided die)
11-20	Good Priest/Priestess: 70 percent chance male; + 1-12 guards (roll a 12-sided die)
21-30	Military officer or general, +2-24 soldiers (roll a 12-sided die and multiply by 2)
31-40	Magic User: 60 percent chance male, roll for level, etc.; + 1-6 guards of levels II-VI
41-50	Merchant: 1-12, plus 2-24 guards
51-60	Nobleman/-woman: 50 percent chance male; + 2-24 guards
61-70	Nonhuman: roll 1-12 for number, 1-8 for race

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71-80	Foreigner: ambassador, spy; 50 percent chance male; 60 percent chance alone, otherwise 1-12 guards
81-90	Scholar: alone
91-100	Imperial agent, member of the Omnipotent Azure Legion: + 2-24 guards, 1-6 companions of levels II-VI

Possible missions include the following:

ROLL	NATURE OF MISSION
1-10	Join trading party (destination randomly selected by referee)
11-20	Go upon a quest for a specific (random) object or person
21-30	Help in a quarrel, join in political intrigue, assassinate visitor's enemy, fight as champion in a duel
31-40	Join visitor's army or bodyguard
41-50	Join in a raiding party to outlying area of Empire (random)
51-60	Join in an expedition to the nearest Underworld
61-70	Become the visitor's champion in the Hirilákte arena
71-80	Visit visitor's home (purpose decided by referee)
81-90	Join sea voyage on military or trading ship
91-95	Join hunting expedition (random destination)
96-100	Go upon secret mission for the Imperium

This naturally requires the referee's utmost care and logic: a merchant or a scholar, for example, would hardly take part in organising raiding parties. In such unlikely cases, roll again! A Priest or Magic User, however, might well wish to organise a raid to capture a rival's castle, find a certain piece of magical apparatus, etc. The referee must set the scenario, and the players must then fit into it as best they can. Players may, of course, politely refuse any offer which does not suit their interests or needs.

Terms of employment of player characters by these nonplayer Tsolyáni employers or patrons are settled either by logic or by a dice roll against the Nonplayer Character Reaction Table (Sec. 1020). E.g. the employer gets the item he seeks, while the players get the rest of any treasure found — or the players make an offer, and the employer's reaction to it is checked against the above-mentioned table.

1120. ENCOUNTERS OUTDOORS.

Each hexagon of the two large terrain maps (available in addition to these rules) measures 133.333 kilometers or 82.8533 miles from side to side. This odd measurement is due to the use of the Tsán, an Imperial unit of measurement with no easy English equivalent, in making of these maps. Each large terrain map is thus 4,533.33 by 8,133.33 kilometers, or 2,817.0133 by 5,054.0533 miles. These large maps display various kinds of terrain: clear (actually farms, fields, copses, villages, local roads, small towns, etc.), forest-jungle, swamps, palmetto-like jungle swamps, mangrove-like swamps, mountains, high mountain crags and peaks, deep water, and shallow tidal flats. These are all indicated by conventional cartographic symbols. Roads marked on these maps are the great Sákbe highroads; smaller roads and local highways are not indicated.

If players wish to explore any hexagon thoroughly, the referee must draw up a more detailed map of it. This can be done randomly, using a system such as that described in "Chainmail" (op. cit.) or that of "Warplan 5/5," produced by Hirstle Graphic Services, Canterbury, Kent, England. The referee may also choose to draw up the map according to his own scenario.

1121. The Move Outdoors.

Each terrain map hexagon requires a certain number of days to cross, depending upon the type of terrain. One 6-sided die is rolled each day to determine whether or not an encounter occurs. Terrain movement costs are:

TERRAIN	MOVEMENT COST
Sákbe roads	2 days per hexagon
Clear	3 days per hexagon
Forest-jungle	4 days per hexagon
Desert	3 days per hexagon
Swamp	4 days per hexagon
Palmetto jungle	3 days per hexagon
Mangrove swamp	5 days per hexagon
Mountains	3 days per hexagon
Mountain peaks	5 days per hexagon
Open water	1-2 days per hexagon; cf. below
Tidal flats	1-2 days per hexagon; cf. below

1122. Encounters on the Sakbe Roads.

The great Imperial network of raised, fortified highways, the Sákbe Roads, has been previously described. These are well maintained, studded with watch towers, resthouses, and way-stations, and they are garrisoned by special units drawn from the surrounding population. A roll of 5 or 6 on a 6-sided die indicates an encounter, and percentile dice are then rolled to determine its nature. Most such meetings are likely to be harmless to the traveller, since the Sákbe Roads are well patrolled, but there is a chance that beings met there will wish to help or hinder a party. For their intentions, use Sec. 1020. Rolls are as follows:

ROLL	TYPE OF ENCOUNTER
1-10	Priests: roll 1-12 for number and 1-20 for the God or Cohort served. Roll other characteristics if needed.
11-30	Workgang of peasants, artisans, etc.: 1-100 in number
31-40	Troop of Imperial soldiers: 10-1,000
41-45	Caffle of slaves: 1-100; 10-60 guards; 50 percent chance they are for immediate sale
46-48	Group of prisoners: 1-20, guarded by 1-100 soldiers
49-50	Imperial messenger
51-55	Tax collector: + 1-100 troops, 2-24 clerks and officials
56-72	Caravan of merchants: 2-24; 2-12 guards; 70 percent chance of Tsolyáni, 30 percent chance foreigners
73-75	Troop of 1-6 courtesans, with their entourage: 2-24 guards, 1-12 musicians

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76-80	Group of adventurers: 1-20, roll for levels: III-X; 60 percent chance Tsolyáni, 30 percent chance foreign
81-85	Nonhumans: 1-20; roll 1-8 for race
86-90	Imperial official with entourage: 10-100 guards, 1-6 sub-officials, clerks, etc.
91-95	Lord/lady: 60 percent chance male; 1-100 guards
96-98	Magician: +1-6 colleagues; roll for level: III-X
99-100	Member of the Omnipotent Azure Legion: + 1-24 guards, levels III-X, 50 percent chance of 1-6 priests and/or magic users.

1123. Encounters on Other Types of Land Terrain.

Once off the Sákbe Roads, there are possibilities of other kinds of encounters. There is also the chance that the party may become lost (there is no such possibility on the Sákbe Roads). Furthermore, if an encounter does take place, and the being is hostile, there is a chance that the party can evade.

(a) Lost: Depending upon the rolls for various terrain types (below), a party may become lost. If the party is lost on a non-final move within a hexagon (recalling that most types of terrain require more than one day to cross), it must remain in that hexagon for one more move-segment: i.e. it goes around and around within the hexagon, unable to find a path out. This is repeated as long as the die indicates that the party is lost. If the group becomes lost on the **last** move segment in a given hexagon, then the next move must be made in the direction indicated by the following random direction table. A 6-sided die is rolled. Note that it is impossible to move directly north or south out of a hexagon, due to the structure of the hex-sheet.

RANDOM DIRECTION TABLE

Northwest = 6 Northeast = 1
West = 5 East = 2
Southwest = 4 Southeast = 3

(b) Surprise: When an encounter occurs, both the party and the being or beings encountered get to roll a 6-sided die (one roll per party). A 1 or 2 on this roll indicates that the **other** party has been surprised by the encounter. If both parties obtain a 1 or a 2, then neither party is surprised. The party which achieves surprise has the opportunity of acting first: a free "surprise blow," a chance to turn and flee, an opportunity to organise their ranks, etc., etc.

(c) Reaction Time: If there is no surprise (or if both parties surprise one another), then a 6-sided die is thrown by each party. In case of a tie, both parties roll again. The higher score then gets to act first: i.e. "has reaction time" over the other. Under normal circumstances, parties sight each other at distances of 30-240 yards (10 yards = one inch outdoors). Beings which have surprised the party are sighted from 10 to 30 yards, and any being within 10 yards can attack on its next move-segment (i.e. at once).

(d) Evasion: This depends upon the terrain and the size of the party. The only evasion possible on the Sákbe Roads is to turn and flee — with a 50 percent possibility that the opposing party will then pursue. Other possibilities are as follows:

TYPE OF TERRAIN: PERCENTAGE CHANCES OF EVASION

NUMBER IN PARTY	Clear	Forest-Jungle	Desert	Mountain	Swamp	Other
1-3	30	50	40	50	60	70
4-9	20	40	30	40	50	60
10-24	10	30	20	30	40	50
25-up	5	20	10	20	30	40

Add +10 percent if the encounter takes place at night.

Encounters at sea and in the Underworld will be described later.

1124. Encounter Tables.

The following table indicates the possibility of an encounter on all types of terrain except the Sâkbe Roads (cf. above) and at sea. A 6-sided die is rolled.

TYPE OF TERRAIN

	Clear	Forest-Jungle	Desert	Mountain	Swamp	Other
Lost	1	1-2	1-2	1-2	1-3	1-3
Encounter	6	5-6	5-6	5-6	5-6	4-6

Note that "other" includes Palmetto Jungle, Mangrove Swamps, and Mountain Peaks. Water encounters are described further on.

If an encounter is indicated, an 8-sided die is rolled, and the type of beings met is determined from the following table:

TYPE OF TERRAIN

DIE ROLL	Clear	Forest-Jungle	Desert	Mountain	Swamp	Other
1	men	men	men	men	men	men
2	flyer	flyer	flyer	flyer	flyer	flyer
3	animal	animal	animal	animal	animal	animal
4	nonh.	nonh.	nonh.	nonh.	nonh.	nonh.
5	men	animal	animal	animal	swimm.	swimm.
6	men	animal	nonh.	animal	swimm.	swimm.
7	animal	men	men	nonh.	animal	swimm.
8	Serudla	Serudla	Serudla	Serudla	nonh.	nonh.

["nonh." = "nonhuman intelligent race"; "swimm." = "swimming or water animal"; the Serudla will be described below.] Since both mountain peaks and such watery terrain as mangrove swamps are included under "other," it will be necessary to reroll for an encounter in the former if the original roll is a 5, 6, or 7.

If a result of "men" is obtained from the preceding table, their exact nature is determined by rolling a 12-sided die against the following table:

TYPE OF TERRAIN

DIE ROLL	Clear	Forest-Jungle	Desert	Mountain	Swamp	Other
1	soldiers	soldiers	soldiers	soldiers	soldiers	soldiers
2	bandits	bandits	bandits	bandits	pirates	bandits/pirates
3	g. p.	g. p.	nomads	bandits	pirates	bandits/pirates
4	scholar	adven.	e. lord	e. lord	e. lord	e. lord
5	e. p.	e. p.	e. p.	e. p.	e. p.	e. p.
6	e. lord	e. lord	g. lord	g. lord	e. lord	g. lord
7	merch.	merch.	merch.	merch.	merch.	adven.
8	adven.	adven.	nomads	adven.	adven.	nomads
9	slaver	g. lord	slaver	g. p.	g. p.	g. p.

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10	g. lord	slaver	g. p.	slaver	pirates	adven.
11	g. m.	g. m.	g. m.	g. m.	g. m.	g. m.
12	e. m.	e. m.	e. m.	e. m.	e. m.	e. m.

["g.p." = "good priest"; "adven." = "band of adventurers"; "e. lord" = "evil lord"; "e. p." = "evil priest"; "g. lord" = "good lord"; "merch." = "merchants"; "g. m." = "good magic user"; "e. m." = "evil magic user."]

The following table is used to determine the nature of an encounter with flyers, nonhumans, animals, and water creatures:

DIE ROLL	FLYERS	NONHUMANS-ANIMALS		SWIMMERS
1	Kýni	Ssú	Chnél	Sró
2	Shánu'u	Páchi Léi	Dnélu	Ghár
3	Vringálu	Shén	Tsi'íl	Qáqtla
4	Gerednyá	Hlutrgú	Chlén	Chashkéri
5	Khéshchal	Swamp Folk	Zrné	Mu'ágh
6	Vorodlá	Tinalíya	Sérudla	Haqél
7	Káyi	Hlýss	Mnór	Nenyélu
8	Teqéqmu	Ahoggyá	Dzór	Kruá
9	Gíriku	Pé Chói	Rényu	Ngrútha
10	Lrí	Pygmy Folk	Hyahyú'u	Akhó
11	Chólokh	Hláka	Feshénga	Tletlákha
12	Dlákolel	Shunned Ones	Kurukú	Tsóggu

All of these beings are described below.

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(1) Soldiers: Number: 10-1,000 (percentile dice times 10). 95 percent chance that they are troops of the country in which they are encountered. In jungle, swamp, or mountainous country within two hexagons of a national border, there is a 60-40 percent chance of their being troops of the country in which they are met; otherwise they are soldiers of the neighbouring nation. 70 percent of their number will be ordinary foot troops (Changadésha), and 30 percent will be heavy infantry (Kuruthúni) of level II and III. Every 20 will have one Captain (Kási), and every 400 will have one Commander (Molkár). There is a 15 percent chance of 1-6 still higher ranking officers accompanying ANY party; if indicated, roll for their ranks (Molkár through Mríngu, levels IV through IX). There is a possibility of Warriors of 2nd level and above having some supernormal weapon or armour; a table is given below by which this can be determined. There is also a 50 percent chance that troops will be transporting treasure: Type A for parties of 50 or less, Type C for parties of 51-100, and Type E for groups over 100 (cf. the Treasure Table below). Attacking the troops of the Empire is, of course, an act which will be avenged by Imperial forces! Troops of other lands can be attacked if met within the Empire, of course.

(2) Bandits/Pirates: Bandits are found in land areas, and pirates are met on water. Otherwise there is no difference in their composition. Number: 6-600 (percentile dice times 6). Every 50 will have a 5th level Warrior; every 100 will have one 8th level fighter. Every 200 will have one magic user: roll 1-10 for his or her level and then determine what spells are carried. There is also a chance that such a magic user will possess "Eyes," amulets, or even an item of miscellaneous magic; a table is given later on by which this can be determined. There is a 30 percent chance of finding an Evil Priest or Priestess in a band of 100 or more bandits (roll 1-10 for the deity he/she serves. In clear terrain there is a 20 percent chance that the bandits are met in their lair, and if so there is a 60 percent chance of having a Type D treasure. In more difficult terrain (mountains, jungle, etc.), there is a 30 percent chance of finding them in their lair, and then there is a 70 percent chance of a Type D treasure. Bandits met outside their lair have a 50 percent chance of having a Type B treasure with them. As with soldiers, there is a possibility of their supernormal leaders having enchanted arms and/or armour; cf. the table given later for this.

(3) Good or Evil Priest/Priestess: There is a 60 percent chance of Priests, and a 40 percent chance of a group of Priestesses: 1-6 in both cases, and always with 2-24 followers. Of the latter, there is a 30 percent chance of half being soldiers (levels III-IX). Roll 1-20 for the deity served by the party, and check the table given later for the possibility of each of the priests having magical devices, "Eyes," etc. There is a 30 percent chance that the priestly party has a Type C treasure. Check also for the chance that some of the fighters accompanying the party have enchanted weapons and/or armour.

(4) Nomads: 1-100 nomads may be met with, particularly in desert or mountainous terrain. These are organised like bandits (above), except that there is a 50 percent chance that 50 percent of them will be bowmen. Every 50 will have one 6th level fighter (check for enchanted weapons and/or armour), but there will be no priests or magic users with a nomad party. Note that nomads always attack and never check morale. In mountainous or swampy terrain there is a 30 percent chance of finding them in their lair. In desert terrain there is only a 20 percent chance of this. If met within their lair, they have a 70 percent chance of having a Type C treasure, while outside their lair they have only a 30 percent chance of a Type A treasure. In any case nomads will have 10 Káitars per man.

(5) Scholar: 1-3 scholars of levels I-IX may be encountered. These have a 70 percent chance of being magic users and a 30 percent chance of being priests detached from temple service for some particular task or quest. Roll 1-20 to determine the deity served. Scholars carry no treasure, but the possibility of their having magical devices must be checked against the relevant table below. There is a 10 percent chance of encountering a female scholar, and also a 20 percent chance that the scholar is a nonhuman (roll 1-8 for its race).

(6) Adventurers: 1-20 adventurers may be encountered. Roll a 6-sided die to determine their alignment (50 percent chance of being good or evil). There is then a 60 percent chance that these persons are not from the country in which they are encountered; if this is so, the referee may determine their origin randomly. Most of such small parties will be Warriors, levels I-IX, and their chances of enchanted weapons and/or armour must be checked. There is, however, a 30 percent chance of 20 percent of any party being magic users; if so, roll for their levels (I-IX) and check for magical devices. There is a 30 percent chance that any party of adventurers will have a Type D treasure. If not, there is still a 30 percent chance that each adventurer will have 1-100 Káitars upon his person. There is also a 20 percent chance that any given party will be composed of women (Aridáni).

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(7) Good or Evil Lord/Lady: 1-3 Lords or ladies (roll for the number of the party and then for male/female, there being a 60 percent chance of the former) may be met. These persons may be accompanied by 1-100 soldiers. A lord will be of level VII-XII and will be a fighter. A lady will be of the same levels, and there is then a 50 percent chance that she herself will be an Aridáni and will be able to fight. If not a fighter, there is a 40 percent chance that a lady will be a magic user of levels VII-XII and will have a chance of spells, magical devices, etc. Enchanted arms and armour must be determined. There is a 70 percent chance that a noble party will possess Type G treasure.

(8) Merchants: 1-100 merchants may be encountered, and these will have 1-100 guards (determine their composition as for (1) above). There is a 60 percent chance that the merchants are native to the land in which they are encountered and a 40 percent chance that they are foreign. Merchants always have Type B treasure, and there is a 15 percent chance of a Type C treasure. Merchants are aligned with good 60 percent of the time and with evil 40 percent. Merchant caravans may not be attacked within the borders of the four great empires (plus Yán Kór, Saá Allaqŕ, and Ghatón) — unless the merchants attack the players' party first (using the Nonplayer Character Reaction Table; Sec. 1020). In this case, then, the merchants may be defeated and looted.

(9) Slaver: One slaver may be encountered, accompanied by a caffle of 6-600 slaves and 2-200 guards (determine these according to (1) above). A slaver is not himself (or herself) a fighter, but he or she can attempt to enslave a small party of player characters (if they are non-citizens of the land in which the encounter occurs). This will depend upon the Nonplayer Character Reaction Table; Sec. 1020 above. Since slavery is legal within all of the major empires, it is unlawful to attack a slaver party unless attacked by it first. Slavers carry only 1-1,000 Káitars upon their persons, but captured slaves can be freed, sold, or kept, as the players wish. Freed slaves will serve the players if so indicated by the Nonplayer Character Reaction Table, and they may similarly be hired. Most slaves will be unskilled labour, but there is a 20 percent chance of there being higher level beings in the caffle. If this is indicated, roll a 20-sided die to determine their number, and then roll randomly for each against the table given in Sec. 1000. There is a 60 percent chance of any given slave's being male and a 40 percent chance of being female. There is also a 60 percent chance of the slave's being from the country in which the encounter takes place and a 40 percent chance of his or her being foreign.

(10) Good or Evil Magic User: 1-3 Magic Users may be met, with 60 percent chance of each being a man and 40 percent chance of it being a woman. These will be of levels IV-XIII. One must check the deity served by the Magic User (1-20), spells, magical devices, etc. A party of Magic Users has a 40 percent chance of having a Type C treasure and a 20 percent chance of having a Type D hoard.

1126. Descriptions of Flying Beings Encountered.

The following is a detailed description of the flying creatures named in Sec. 1124. Note the following abbreviations: "NA" = "number appearing"; "AC" = "armour class"; "M" = "move distance"; "HD" = "hit dice"; "T" = "treasure type"; "L" = "number of this species found in a lair and percentage possibilities of finding a lair"; "T in L" = "treasure type found in a lair and percentage of a given lair possessing this treasure." Further details are:

(a) Number Appearing: If an encounter with this species is indicated by the table in Sec. 1124, the referee rolls again to determine the number of this species appearing. Minimum and maximum numbers are thus listed in the species' description. The referee may exceed this at his option when the species is met in its home territory or in terrain where the species would logically abound.

(b) Armour Class: cf. Sec. 720.

(c) Move Distance: This is given in inches. One inch = 10 feet in the subterranean Underworlds but 10 yards outdoors. Two numbers separated by a slash denote that the creature can move on land (the first number) and also in some other medium (e.g. air, water), denoted by the second number.

(d) Hit Dice: cf. Secs. 710 and 720. Each creature has a standard hit dice base, but some beings have more or less hit dice than this base, depending upon such factors as size. Such multiple possibilities are shown by numerals divided by slashes: e.g. 4/5/6 = a medium size specimen with 5 hit dice, a small member of the species having 4 and a large individual having 6.

(e) Treasure: Some species may possess treasure. The treasure type is indicated by a letter (e.g. "D"), and the chance of these beings' having it is shown after this letter by a percentage. Whenever such a being (or beings) is encountered, the referee must roll percentile dice to determine whether it has this treasure or not; if it does, then individual treasure items must be determined according to the treasure table given later.

(f) Lair: Many creatures have lairs, caves, nests, etc. The referee rolls percentile dice for each encounter to determine whether the beings are met in their lair or elsewhere. If the encounter does take place in the lair, the referee must determine the number of beings therein — usually higher than if met elsewhere).

(g) Treasure in the Lair: If the encounter takes place in the lair, there is a chance that the beings will possess a different type of treasure than if met casually outdoors. The treasure type and the percentage of its being found in a given lair is thus indicated.

The following are the flying creatures which can be encountered. They are listed in alphabetical order.

(1) Chólokh	"Flying Octopoid Creature"		
NA	1-20	HD	1+1
AC	3	T	nil
M	6/18"	L	50: 2-40

The Chólokh is a six-legged, brownish-grey chitin-covered creature with long iridescent gauzy wings hidden beneath a shell cover. In front, near its powerful mandibles, it has eight small tentacles with which it hurls sharp fragments of rock. It thus attacks from a distance of 10-60 feet with its missiles, doing one 6-sided die of damage if it hits, and it then closes in to do another blow's damage on the same round to the same or another victim. It always attacks and never checks morale.

(2) Dlákolel	"Flying Creature"		Beetle-like
NA	1	HD	6
AC	2	T	nil
M	6/12"	L	20: 1-6
	T in L: A: 40		

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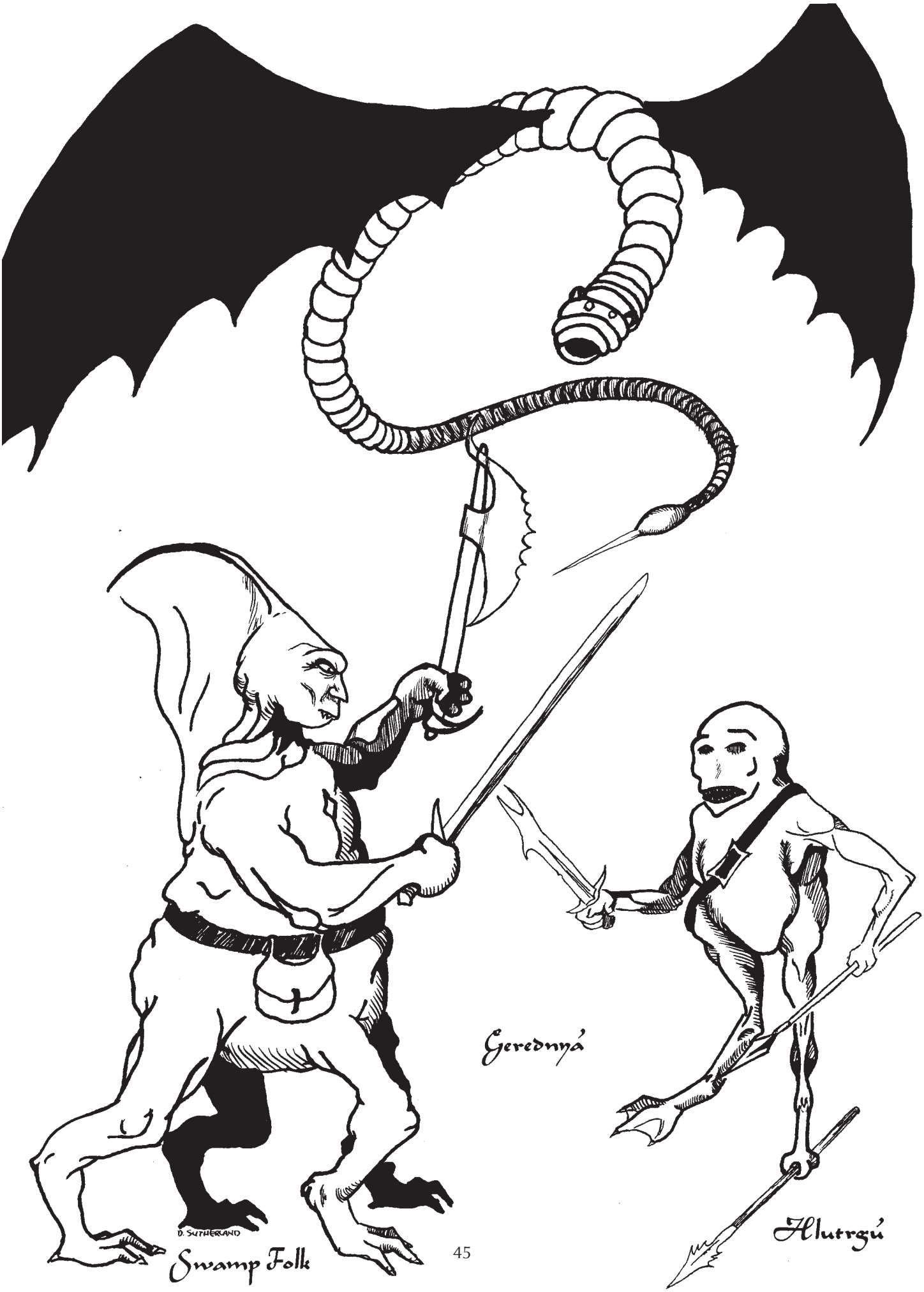

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This armoured titan (10-15 feet long) is somewhat intelligent and may be friendly or neutral (cf. Sec. 1020). If attacked or if it attacks, it will fight to the death. Its gleaming black mandibles do great damage in melee (add +2 to the damage done by each hit). Its gleaming black chitin armour gives it the nickname of the "Steed of Sárku." It has six legs and heavy, shiny wings.

(3) Geredný́á "the Flying Worm"

NA	6-36	HD	3
AC	4	T	nil
M	3/18"	L	40: 12-72

These creatures are like long, slender, greyish-green worms with thin, membraneous wings. They have a sting in their prehensile tails, and a saving throw against poison is needed. They can also hit with their needle-sharp probosces (60 percent chance of striking with the tail and 40 percent chance of using the beak). They can be driven off by fire (60 percent chance of driving off 1-6 per combat round). If slain, their wing cases are worth 100 Káitars each to makers of Chlén-hide armour, since they contain a chemical used in the molding of this substance.

(4) Gíriku "the Flying Reptile"

NA	2-12	HD	3
AC	4	T	nil
M	6/24"	L	20: 4-24

These bluish-green nocturnal flying reptiles have long beaks set with three rows of needle-pointed teeth. Their six eyes see in the dark, and they thus have a +2 chance of hitting a victim at night. They have a peculiar musty odour which is repellent to man.

(5) Káyi "the Eye"

NA	1-6	HD	4
AC	7	T	A: 40
M	15"	L	20: 6-36
		T in L: G: 50	

These creatures consist of a large gas bag and a huge, single, bulging eye. They prefer to hang high in the air in dark corners and drop their thin, fibrous tentacle nets down upon passersby. These nets have a 75 percent chance of trapping a victim, and they then drain away one life level per melee round (e.g. a 3rd level character is reduced to level II). If cut away by some other character on the first round, however, they do 2 dice damage without draining a level; there is a 40 percent chance of cutting a victim free in this way, but the Káyi can continue to fight. They can be brought down by flaming arrows, but they usually remain out of reach of swords and other hand weapons (though they can be reached by a spear, pike, or halberd).

(6) Khéshchal "the Plumed Bird"

NA	1-20	HD	1-1
AC	8	T	A: 10
M	6/30"	L	10: 2-40
		T in L: B: 20	

These semi-intelligent bird-like beings are covered with brilliant plumage used for feather capes, helmet-crests, etc. Their feathers are thus worth one 20-sided die times 100. They will normally attempt to flee (70 percent chance), but if cornered, they may be subdued, rather than killed. This requires that their hit dice points be brought exactly to one or to zero; more damage than this will kill the Khéshchal. A subdued Khéshchal is worth one 20-sided die times 200.

(7) Kýni "the Falcon"

NA	1-6	HD	1-3 (i.e. 1/2,
AC	8		round fractions
			upwards)
M	6/30"	T	nil
		L: 10: 1-12	

These brownish bird-like creatures have a limited intelligence, plus the ability to speak if trained by a bird-trainer. They are useful as hunters and as spies, since they can report back to their master on the disposition of troops, terrain, etc. They can be trapped: lured down with aromatic Tsúral buds (50 percent chance); they can also be shot down with arrows smeared with a sticky substance and having a blunt head. The Kýni will try to escape and cannot fight. If shot at, roll a 6-sided die: on a roll of 1 or 2 it escaptes; on a roll of 6 it is killed.

(8) Lrí "the Flying Stinging Creature"

NA	1-10	HD	4
AC	3	T	nil
M	6/24"	L	20: 2-20

These stilt-like insectoid creatures are related to the hideous Hlýss. They sting with their long, segmented tails, paralysing their victims, requiring a saving throw against paralysis. They will try to fly off with a paralysed victim (60 percent chance of success), and the Lrí then travels in a random direction to its lair, where it feeds its victim to its young. Players then have a 40 percent chance of finding the Lrí's lair (where there may be more of them). If not found within three moves, the victim is completely eaten and has only a 5 percent chance of revivification since no recognizable fragment remains. A paralysed victim seized from the Lrí's clutches may be cured by a Heal Serious Wounds spell or an "Eye" of healing. He then takes two days to recover before he can fight again.

(9) Shánu'u "the Flying Carnivore"

NA	2-12	HD	3+1
AC	3	T	nil
M	15/24"	L	30: 4-24

These winged killers are warmblooded and covered with greyish fur. They are relatives of the Hláka, and a Hláka in a party has a 50 percent chance of controlling 1-6 Shánu'u. This control lasts three combat rounds and cannot be renewed. The Shánu'u is between 20 and 30 feet in length, including its long, tufted tail. There is a 50 percent chance that it will attack humans and a 50 percent

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chance that it will simply attempt to evade.

(10) Teqéqmu "the Flying Fungoid Creature"

NA	1	HD	6/8/10
AC	4	T	nil
M	6/18"	L	10: 1-12

This spongy, khaki-coloured, shapeless bag of noxious gases floats on the wind in mountainous, forested, or swampy regions. When it sees a victim, it drops down and exudes poisonous gas over the party, affecting 1-6 beings (roll a saving throw against poison). It can also hit with its whip-like central tentacle. It thus has a 70 percent chance of using its poison gas and a 30 percent chance of hitting with its tentacle on any given combat round. If struck down, the Teqéqmu regenerates within 3 turns unless burned thoroughly. They vary in size: 40 percent small, 40 percent medium, and 20 percent large.

(11) Vorodlá "the Flying Undead"

NA	1-12	HD	4
AC	5	T	A: 20
M	6/24"	L	25: 2-24
		T in L:	C: 30

These dingy, blackish creatures tend to hover near ancient tombs and ruins. They are the reanimated and restructured bodies of ancient warriors, set originally to fight as defenders of the Citadels of Ksárul. They have huge, leathery wings and dwell in cave lairs. They fight like zombies, never checking morale and battling until they are cut apart. They add +2 to a hit possibility, if attacking at night. The body of a Vorodlá must be burned, since it regenerates within 2 turns. A hit made by a Vorodlá may lower a victim's experience level: there is a 20 percent chance that any given hit will do this!

(12) Vringálu "the Flying Snake"

NA	1-12	HD	4+1
AC	5	T	nil
M	6/24"	L	10: 4-48

These ropy, blue-black, feathered, snake-like creatures attack viciously without checking morale. Their teeth contain poison which produces a hideous rotting gangrene, and the victims of a hit by a Vringálu must apply Tsúral buds or use a Cure Disease spell within three turns; otherwise the victim dies. The leathery wings of these creatures are used by tanners to make excellent leather for armour, boots, etc. A tanner will pay 100 Káitars per wing. Note that Vringálu poison is dangerous to touch.

1127. Descriptions of Nonhuman Races Encountered.

The twelve intelligent nonhuman species are described below. There are still other species, but players are not likely to encounter them in the areas of Tékumel in which they will operate. It has already been stated that players may start the game as a nonhuman, although there are disadvantages to this: e.g. there is only a 30 percent chance that a 6th level nonhuman will be granted Imperial citizenship (cf. Sec. 900). There is also the fact that nonhumans generally care very little for the affairs of men and prefer their own enclaves. Although they may be friendly, neutral, or hostile to mankind, only one or two species have any real interest in conquest. Even the powerful Shén are interested mainly in repelling the occasional encroachments of their human neighbours and have little desire to expand into Livyánu. Thus, while nonhumans do have extra strength and other useful powers, there is an increasing chance that a nonhuman character will wish to leave his human comrades and return to his own kind. Very powerful nonhumans (level VII and up) will emerge from their territories only for special quests or missions, returning home afterwards. Naturally there is some variation — friendly races will remain longer with men than will neutrals — but as a ule nonhumans will eventually take their leave and go home. Hostile races, of course, remain within their own territories and emerge only for raids or other missions into human lands.

Nonhuman parties may contain Warriors, Priests, and Magic Users, just as human groups do. Nonhuman war parties may thus be treated as human ones for game purposes: e.g. there will be one officer of level III with each 20 beings, one Commander with every 400, etc.; cf. Sec. 1125 (1). Nonhumans may also have magical devices, "Eyes," and enchanted arms and armour (which does NOT fit humans). These must be determined by the referee whenever such a party is encountered.

Some nonhuman species operate ships of their own, and thus another abbreviation is added to those employed in Sec. 1126 above: "S" = "Ship." This is followed by the number of beings possible per ship, the treasure type possible for a ship of that race, and the percentage indicating the chance of that treasure being on a given ship. Nonhuman races are:

(1) Ahoggyá "the Knobbed Ones"

NA	10-120	T	F: 40
AC	4	L	40: 20-240 (near
M	9"		own territory)
HD	3	T in L	G: 50
	S: 10-60; D: 30		

This ancient race was once a proud interstellar species. Now the Ahoggyá remain close to their swampy colonies in southern Salarvyá or across the Straits in Hádia Pakála. They are knobbly, brownish, bristly creatures 4-5 feet in height, though tremendously broad and strong. Their upper "chest" is surmounted by four powerful arms, and their eyes and eating apparatus lie beneath these under a horny protective ring. They have four thickly muscled legs. The Ahoggyá are highly intelligent and speak (though with a ghastly accent). Although they are neutral and prefer to be left alone, they will rarely help men (determined by the Nonplayer Character Reaction Table). They NEVER help gladly, however: ignore any roll of 71-100 and roll again! They fight with all ordinary and magical weapons, as men do, but prefer a jagged, curved sword, a halberd, or a composite bow.

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(2) Hláka "the Furred Flyers"

NA	10-60	HD	2
AC	5	T	B: 40
M	15/30"	L	30: 50-100 (near own territory)

T in L: F: 30

The Hláka dwell in the mountains to the east of Tsolyánu. They are flying intelligent creatures (again an ancient interstellar race) with leathery wings and greyish fur similar to their larger and heavier cousins, the Shánu'u (Sec. 1126 (9)). The Hláka have flattish heads, three eyes with nictitating membranes, set in a bony crest. There is a sort of furred ruff which conceals their hearing organs. Two arms and two legs are supplemented by a powerful tail fitted with a poisoned rapier-like blade. Each Hláka thus has two hit chances per combat round, and a saving throw against poison is required for a character stung by the tail. There is a 60 percent chance of a Hláka's hitting with its other weapons (they use swords, light javelins, and crossbows) and a 40 percent chance of its hitting with its tail. They are skittish and nervous beings, and a special morale check must be made for them: a roll of 1-60 is required at the beginning of any combat round; a roll of 1-75 is needed if a member of the Hláka's party (not necessarily another Hláka) has perished in the preceding round; and a roll of 1-85 is mandatory when a Hláka has died on the preceding round. If these throws are not made, the Hláka will fly away at top speed. Each succeeding turn another dice roll is made and a score of 1-60 is needed for the being to turn around and come back to its party; otherwise it attempts to flee (randomly decided by the referee). This species is generally neutral to men, and a "friendly" roll of 71-100 on the Nonplayer Character Reaction Table must be "confirmed" by another roll of 1-60; otherwise roll again. Hlaka do occasionally serve in human armies; their flying abilities make them excellent scouts, aerial archers, and even bombardiers (it can drop a rock of up to 10 pounds in weight upon an enemy). The Hláka are terrified of ships, however, and they may literally die of fright if forced to travel by water. If met outside their territory, each party of 10 Hláka will have 1-3 Priests or Magic Users; the levels (I-IX) and the spells (including bonus spells) must be determined. Hláka make poor slaves and are always clamouring to return to their homeland.

(3) Hlutrgú "the Swamp Frogs"

NA	10-60	T	C: 30
AC	7	L	40: 100-600 (near own territory)
M	12"		
HD	2	T in L	D: 60

S: 12-72; C: 50

This swamp species hates other humans and nonhumans indiscriminately and attacks without checking morale. They are rubbery, four-legged creatures with skull-like heads and wide mouths filled with fangs. They carry darts for spearing or throwing, using their four long arms. The humans of Tékumel have been trying to eliminate the Hlutrgú for generations and have managed to hold them mainly to their own territory, except for clandestine raiding parties and pirate vessels. They have a particularly ugly reputation for torture and atrocities upon humans who fall into their clutches.

(4) Hlýss "the Spawn of the Old Ones"

NA	10-100	T	H: 40
AC	4	L	50: 100-600 (near own territory)
M	9"		
HD	2	T in L	H: 40

S: 20-120; G: 30

These remnants of the prehuman world are insectoid in appearance: they have six legs and light chitinous armour, with a row of razor-sharp mandibles beneath their probosces. Their tails are equipped with a sting which paralyses a victim (a saving throw against poison is needed). A captive is carried off to the Isle of the Hlýss to serve as food for the great Hlýss Mother and her young. A Hlýss thus has two hit chances per combat round: one for its hand weapons (usually a jagged sword in the form of a lightning bolt) and one for its paralysing sting. They live either upon their island or upon their hive-like ships, made from a stony bodily secretion. They occasionally venture forth to seek ancient technological devices and magical items, and any party will contain one Hlýss of levels II-XII with magical weapons, "Eyes," etc. There is also a 50 percent chance that the party will be made up of fighters of levels II-XII, rather than of first level warriors. The Hlýss collect all sorts of weapons, gems, and jewellery and have the latter set into their body-armour permanently. A high level Hlýss, thus, may be a glittering and bejewelled sight indeed. The Hlýss are friendly to their cousins, the Ssú, and may be neutral to the Hláka, if the latter are not in a party with men. Their reputation and the horror of the appearance causes all fighters, etc. from level I through IV to need one more point to hit them: e.g. a fighter of level III needs a 17 instead of a 16!

(5) Páchi Léi "the Forest Dwellers"

NA	1-100	T	A: 30
AC	4	L	30: 60-360 (near own territory)
M	12"		
HD	1	T in L	H: 30

S: 12-72; B: 30

These beings dwell along the forested coasts of western Tsolyánu and eastern Mu'ugalavyá. They are doughy in appearance and have eight articulated limbs, using the first four to eat, fight, etc., and the remainder to move and balance in the trees of their jungle homes. They use all weapons and magical devices easily. The Páchi Léi normally ignore humans but are occasionally friendly: add + 10 to the scores needed for friendly reactions on the Nonplayer Character Reaction Table. They will serve as docile slaves but always want to return to their own kind. They have a good chance of detecting secret doors and passages as they pass by them: 1-4 on a 6-sided die. Their huge, platter-shaped eyes give them nocturnal vision. Páchi Léi have often become citizens of the human nations, and one or two examples of Páchi Léi generals over

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human troops are recorded in history.

(6) Pé Chói "the Listeners"

NA	2-12	T	A: 20
AC	2	L 70: 100-600 (near	
M	12"	own territory)	
HD	1+3	T in L	C: 40
	S: 4-24; B: 30		

These slender, stick-like creatures of black chitin are friendly to humans. They use their broader ranges of hearing and vision to detect invisible and/or inaudible creatures at a range of 200 feet (60 percent chance of this). They stand approximately seven feet tall, have six limbs, and are recognisable for their fan-like ear appendages and their long, prognathous mandible-jaw. They fight with jag-edged swords and spears and can use maces, bows, and other weapons. They perceive secret doors and traps automatically if they stop to search for a turn, and there is a chance of spotting a secret door even as they pass by it (1-2 on a 6-sided die). On a roll of 6 on a 6-sided die they can ESP a neighbouring room or chamber. They must not be attacked unless they attack first themselves, since the Pé Chói have racial telepathy which lets them know when one of their species is slain — and they are unforgiving and implacable enemies thereafter. Pé Chói contingents are often found in human armies, and they take no revenge for one of their number when Pe Choi are serving on both sides.

(7) The Pygmy Folk [Name unpronounceable by humans]

NA	1-100	T	A: 20
AC	6	L	60: 10-1,000 (near own
M	6"		territory)
HD	1-1	T in L	C: 40

These little creatures stand only about three feet in height. They are rather rodent-like in appearance, with sharp little faces, large round ears, and three fingered hands. They hear beings on the other side of walls or through doors automatically, and their glittering black eyes see easily in pitch blackness. Although they are capricious, they must be counted friends of man. They can use all ordinary and magical weapons; using the former, however, they do -1 in damage and have a -1 chance of hitting because of their tiny size. Once attacked, they are ferocious and never check morale. Their home is far to the south and east of Tsolyánu, but they are great traders and travelers and enthusiastic bargainers (note the Tsolyáni proverb: "To bargain with a Pygmy is to throw away one's purse.")

(8) Shén "the Demon Warriors"

NA	10-120	T	D: 30
AC	2	L	80: 100-1,200 (near own
M	9"		territory)
HD	3	T in L	H: 70
	S: 2-200; D: 40		

The Shén are another imported interstellar race. Their main enclave lies to the south of Livyánu, where they can enjoy the heat of this tropical, volcanic region. Their gleaming black scales and dragon-like appearance make them appear to be tall, demonic human warriors in fantastic plate armour. They have long beak-like snouts and a glittering crest of slender spines, which they can extend or keep flat along their skulls. This is often covered with metal, like a helmet. They walk on two legs and have two arms, as men do, but they also have a muscular tail with a mace-like horny appendage at the end. They have a 70 percent chance of hitting with their other weapons (curved and jagged-edged swords, spears, halberds, and bows) and a 30 percent chance of striking with their mace-like tail on any given combat round. If hit by the tail. They are generally neutral or even slightly hostile to men, but occasionally they will help a party for a consideration.

(9) The Shunned Ones [Name unpronounceable by humans]

NA	2-200	T	D: 30
AC	2	L	40: 4-400 (near
M	12"		own territory)
HD	2	T in L	E: 50

These inimical beings are rarely seen outside their sealed cities in the foothills of Yán Kór's mountains. They are tall, ragged-looking, spectral beings, with two extremely long arms and legs, although they are roughly humanoid in general form. They have a terrible and repellent stench which drives off humans and nonhumans alike. This race is a very ancient one; even by Ssú records the Shunned Ones are old, perhaps pre-dating the Ssú themselves. They are fearsome magic users: there is a 60 percent chance of a Magic User of levels V-X with any party, and this being may have "Eyes," bonus spells, and other devices. They only emerge from their isolation to seek magical items in the labyrinths beneath ruined cities. Humans can smell these creatures at 200 feet, and an immediate morale check is then required (excluding player characters). Failure to make this means that the human party will attempt to flee.

(10) Ssú "the Enemies of Man"

NA	10-120	T	A: -30
AC	2	L	50: 20-240 (near
M	12"		own territory)
HD	2+3	T in L	H: 50

This ancient race occupies an area to the north of Salarvyá. The Ssú are deadly enemies of man, hating mankind for destroying the original form of Tékumel. They are tall, slender, six-limbed beings wrapped in what looks like greyish shrouds (actually a loose integument which keeps shredding and pulling off). They smell like musty cinnamon and make a high, sweet chiming sound. They can speak the tongues of men and can learn other nonhuman languages as well. They are friendly to the Hlýss, occasionally to the Hláka, and neutral to the Shunned Ones. They are fearful sorcerers: every Ssú met outside Ssú territory will have one priestly skill and one magic users' skill (roll randomly for which ones). Every party of 10 or more will have a Magic User of level IV-XV, and these

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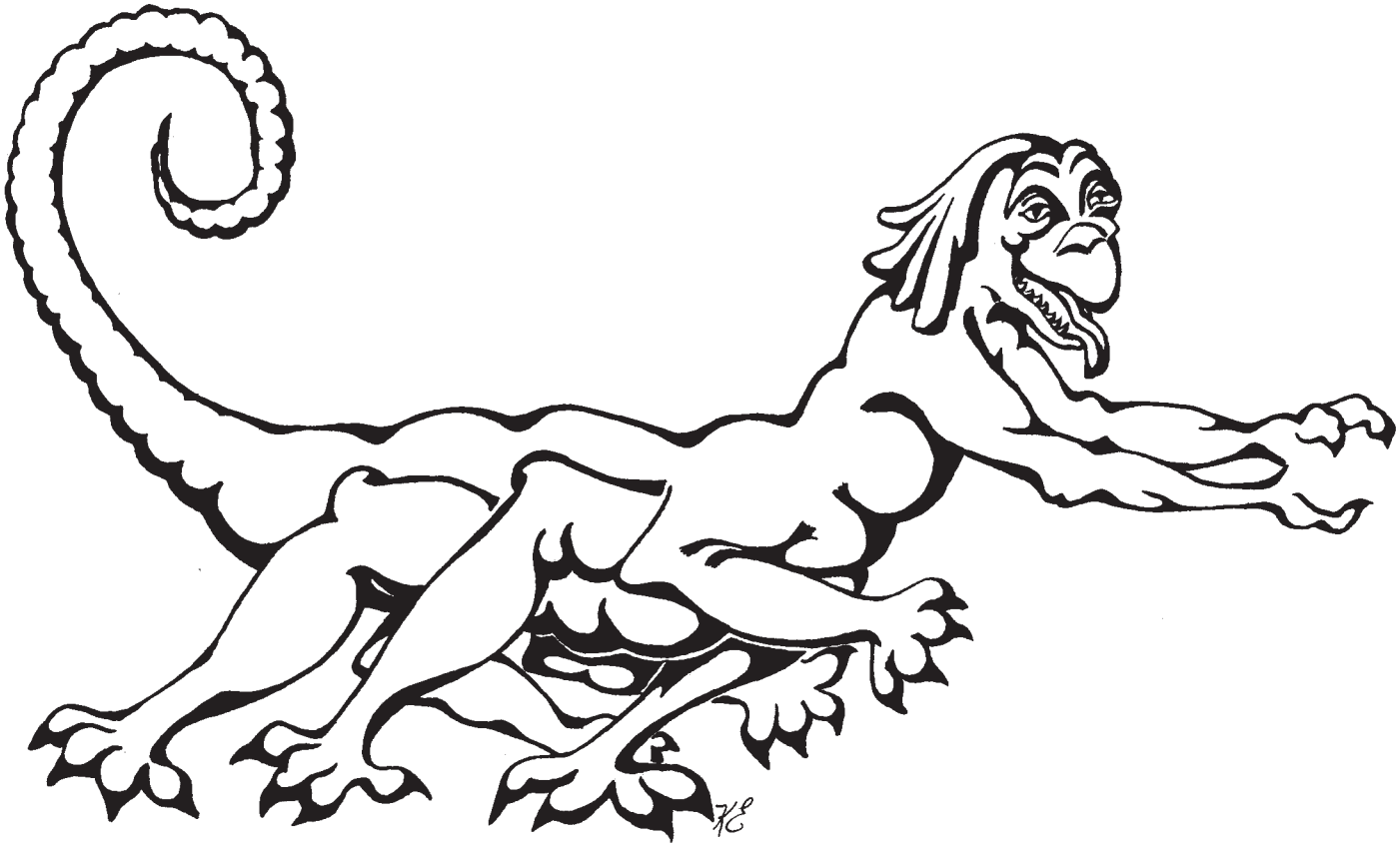

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may have bonus spells as well as magical devices, "Eyes," etc. Every Ssú of level IV or higher also has the power to hypnotise 1-3 persons per Ssú once per day: there is a 20 percent chance of a Ssú's using this power on any given combat round, and each victim must throw a saving throw. If this fails, the victim will fight as the Ssú directs, and he can be freed only by the death of the Ssú commanding him. The present Ssú capital is Ssuyál, but they yearn to retake their ancient stronghold of Ssuganár, now in Pecháno. Ssú parties range through the human nations seeking magical devices and weaponry. Their ability to pass human borders and garrisons is proverbial, and it is said that the Ssú have access to some ancient tunnel transportation system now lost to humankind.

(11) The Swamp Folk [Name unpronounceable by humans]

NA	2-200	T	D: 20
AC	5	L	20: 4-400 (near
M	9"		own territory)
HD	1+1	T in L	E: 40
	S: 4-80; D: 30		

The home of the Swamp Folk lies in the miasmal swampland along the lower Putuhénu River in southern Mu'ugalavyá. They are squat, rotund, rubbery white creatures of some 4-6 feet in stature, with long slanted foreheads, a bony central crest rising from the forehead and slanting backwards to a point, with a flexible drapery of skin falling from this crest to cover the shoulders and upper back. They have six limbs and use the upper two to eat, fight, etc. Their general attitude is friendly towards man (ignore a roll of 1-20 on the Nonplayer Character Reaction Table). They use no magic and can master no spells, although they do have a natural ability to detect sloping passages, traps, and dimensional nexus points (80 percent). They dislike fighting and prefer not to endanger themselves. They are fine sailors, however, and the Mu'ugalavyáni often use them for ships' crews and officers.

(12) Tinalíya "the Gnome-like Ones"

NA	1-100	T	D: 40
AC	7	L	40: 100-600 (near
M	9"		own territory)
HD	1	T in L	E: 40
	S: 1-100; C: 30		

These tiny humanoids are only about two feet tall, covered with horny integument, and having a pair of long bony arms and four legs. They are scholars, and their lairs will contain at least one book of magical nature (40 percent chance of 1-3 more), plus 1-6 scrolls, and 2-12 "Eyes." They are generally friendly to humans (ignore a roll of 1-20 on the Nonplayer Character Reaction Table), and although they do not usually wish to join human expeditions, they will do so on a roll of 6 on a 6-sided die. On a roll of 12 on 2 6-sided dice they will freely give a human party some book or scroll of spells, if they have this with them. If attacked, the Tinaliya fight ferociously and do not check morale, using poisoned swords and arrows (a saving throw is needed against poison for any victim hit by them).

1128. Descriptions of Animals Encountered.

Omitting innumerable small species (including some vicious biting insects, vipers, and minor food animals), the fauna of Tékumel consists of some rather large and often dangerous species. There is a number of meat animals, both wild and domesticated, including a descendant of the ancient earth cow, but only the following are of interest for game purposes:

(1) Chlén "the Armour-Beast"

NA	1-20	HD	3
AC	2	T	nil
M	6"	L	30: 3-60

These great, slow-moving six-legged beasts have flattish, horned heads with a splayed beak. The Chlén will fight only if attacked, and if it is reduced to one or to zero hit points, it is subdued and can be domesticated by an animal trainer. Their horny integument is the universal substance for armour and weapons; once treated with secret processes to mold it, another series of processes harden it into something just a little softer than iron. Pieces of Chlén-hide are taken from a living animal, and it then takes two weeks for the animal to regenerate it, much as a human grows back a fingernail. Chlén can be used to pull carts, once tamed, but their slowness makes them usable mainly for loads which are nonperishable and not needed in a hurry. Most transport on Tekumel is done by bearer-slaves.

(2) Chnélh "the Ape-Mutant"

NA	20-400	T	nil (10 percent
			chance of 1
AC	7		Káitar per Chnélh)
M	12"	L	30: 40-800
HD	1-1	T in L	A: 20

These are mutants made from some member of the ancient ape stock of Earth by the Priests of Ksárul. They are roughly humanoid in shape, with long, sharp jaws and sharp teeth, a rudimentary nose, and large jewel-like round eyes beneath beetling brows. They will attack parties which they outnumber but will run away if the party is more than equal to them. They fight with club and spear, and although they are semi-intelligent, they cannot be trained.

(3) Dnélu "the Concealed Leaper"

NA	1-2	T	nil
AC	3	L	40: 2-7
M	15"	T in L	B: 10
HD	4+1		

These hairy, six-legged creatures build underground dens covered with a thin layer of grass or sod, and from these they leap out upon passing travellers. They have slender, rod-like antenna and a barbed, prehensile tongue, with which they attempt to carry their victim down into their lair and feed upon him at their leisure. There is only a 15 percent chance that they will attack parties of more than 6 persons; otherwise they remain hidden. They collect bright and glittering objects and

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thus may have some treasure in their lair. They never need to check morale.

(4) Dzór "the Forest Giant"

NA	2-12	T	C: 40
AC	4	L	40: 4-24
M	15"	T in L	D: 40 (10 percent chance
HD	6+3		of E)

These huge forest dwellers are shambling, hairy giants, some 10-12 feet tall. They have a beak of horny substance and three round eyes with nictitating lids. They thus have acute night vision but cannot see well in the daylight; this gives them a +2 for hitting an opponent at night, and a -2 if the melee takes place during the day. They are generally neutral to men and will ignore human parties unless attacked. They must check morale, if their number is reduced (cf. Sec. 740). They fight with clubs and maces and dislike edged weapons. Damage done by a Dzór is increased by +2 per hit because of their size and strength. They are semi-intelligent but cannot speak, nor can they be domesticated or trained.

(5) Feshénga "the Many-Legged Serpent"

NA	1-6	HD	5
AC	4	T	nil
M	12"	L	30: 2-12

These smooth-skinned, oily-looking beasts run on 60 tiny legs and attack anything they see. They never check morale. Their serpent-shaped heads have three rows of needle-like teeth, and their bite is often poisonous (25 percent chance that the character bitten must roll a saving throw against poison). If the bite is indeed venomous, the victim must be treated with a Heal Serious Wounds spell or an "Eye" of healing within 5 turns; otherwise he dies.

(6) Hyahyú'u "the Whooper"

NA	6-24	HD	3+3
AC	4	T	nil
M	12"	L	20: 12-48

These six-limbed animals run in packs and make a weird "hyaa-hyuu" sound which gives them their name. They are covered with ragged black fur and have three eyes beneath a crest of sticky, spiny excrescences on top of their long, lozenge-shaped skulls. They will fight humans only if they outnumber the party by 6 or more beings; otherwise they will flee. They will always run away if the party contains a Páchi Léi. They have a special dread of this nonhuman species.

(7) Kurukú "the Small Giggler"

NA	1-12	HD	1-1
AC	9	T	nil
M	15"	L	40: 10-100
		T in L: A: 20	

These little creatures have six legs, like so many of Tékumel's fauna, and they also have a pair of small hands just beneath their blunt, anthropoidal snouts. They never attack humans and always flee if approached. They do try to snatch bright objects from passing travellers, however, running off with it and giggling in a very human fashion. There is a 50 percent chance of their attempting to snatch something, and if so, there is a 60 percent chance of success. The victim is chosen randomly from those nearest the Kurukú, and the referee rolls randomly to determine the item snatched. There is a 20 percent chance that the item will be thrown down as the little beast runs away; otherwise it is lost forever — unless the Kurukú can be cornered, a difficult task in open forest. Because of the agility of the Kurukú, hitting them with a missile requires +1 to be added to the hit die throw.

(8) Mnór "the Shaggy Insect Creature"

NA	1-12	HD	3+1
AC	2	T	nil
M	9"	L	40: 2-24
		T in L: C: 15	

These hairy, twenty-legged creatures will normally try to flee (60 percent chance), but if attacking or attacked, they fight to the death, using heavy clubs in semi-intelligent fashion. Their huge, faceted eyes are their most vulnerable spot, and if a blow shatters an eye (20 percent chance of this on any blow doing more than 4 points of hit damage), the Mnór will turn and flee. This species gathers all sorts of glittering objects in their lairs, and there is thus a chance of a treasure there.

(9) Rényu "the Loyal Follower"

NA	1-6	T	nil (possibly
AC	4		carrying 1-6 Káitars)
M	12"	L	20: 6-36
HD	2	T in L	C: 20

These man-like humanoids are found mainly in forested and mountainous regions, although they may be met elsewhere as well. They have long, pointed snouts and sharp, upcurved ears and are covered with blackish or brownish fur. They can speak in simple fashion and use ordinary weapons (though unable to use spells or magical devices). If subdued (brought to one or zero hit points), they can be trained as servants of their captor by an animal trainer. They will then fight loyally for him. They perceive secret doors and traps on a roll of 1-4 on a 6-sided die, and they can see in the dark. Training a Rényu requires 3 months.

(10) Sérudla "the Pale Murderer"

NA	1-4	HD	5/18/12
AC	2	T	G: 50
M	15"	L	20: 2-12
		T in L: H: 50	

These huge creatures are rather like armoured dragons, covered with iridescent gleaming scales. They have six limbs, plus a pair of small arms just below their long neck and massive, bony head. Ordinary Sérudla are about 15 feet in length, larger ones 25 feet, and very large ones about 35 feet long. A small one is denoted by 1-2 on a 6-sided die, a large one by 3-4, and a very big one by 5-6.

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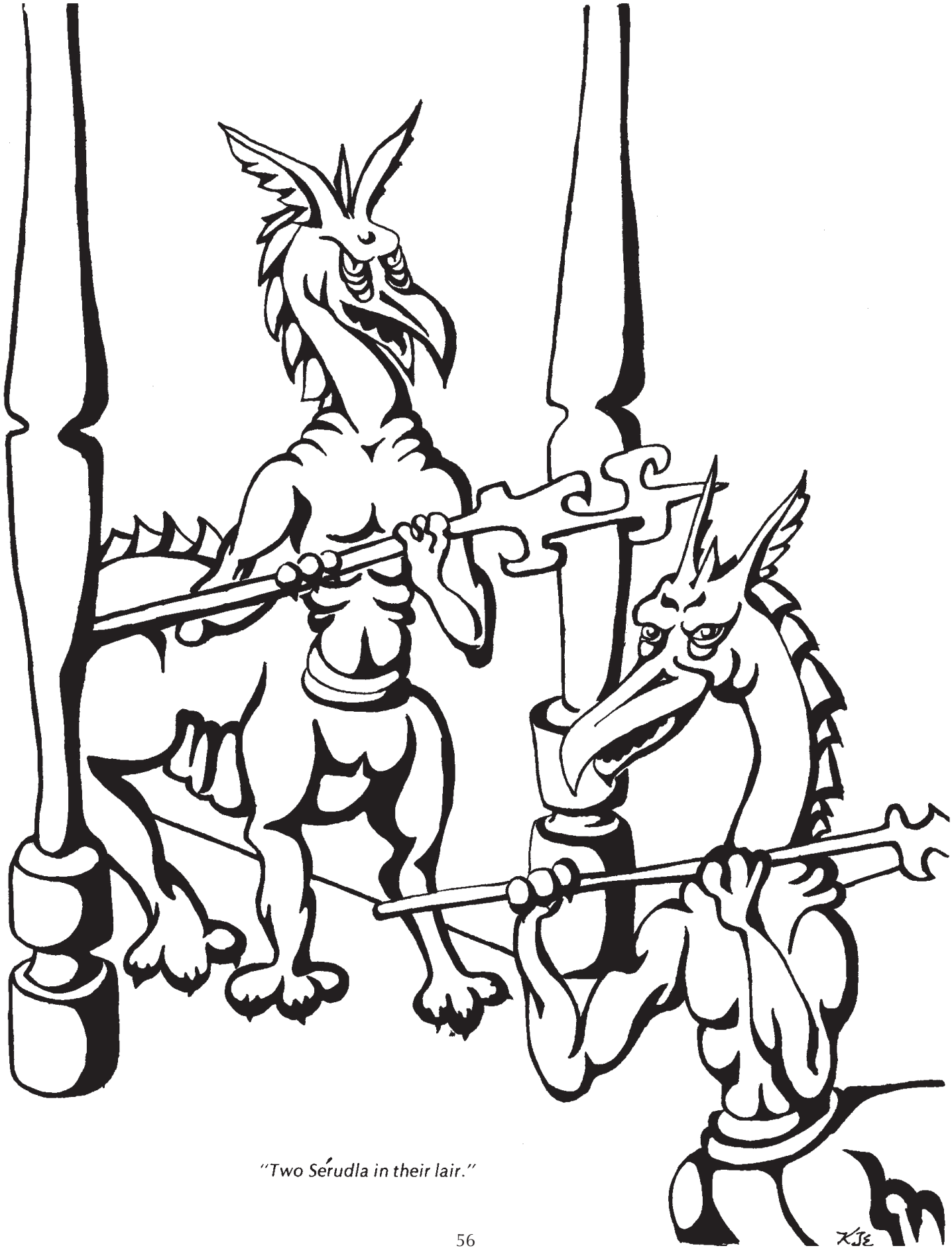

"Two Sérudla in their lair."

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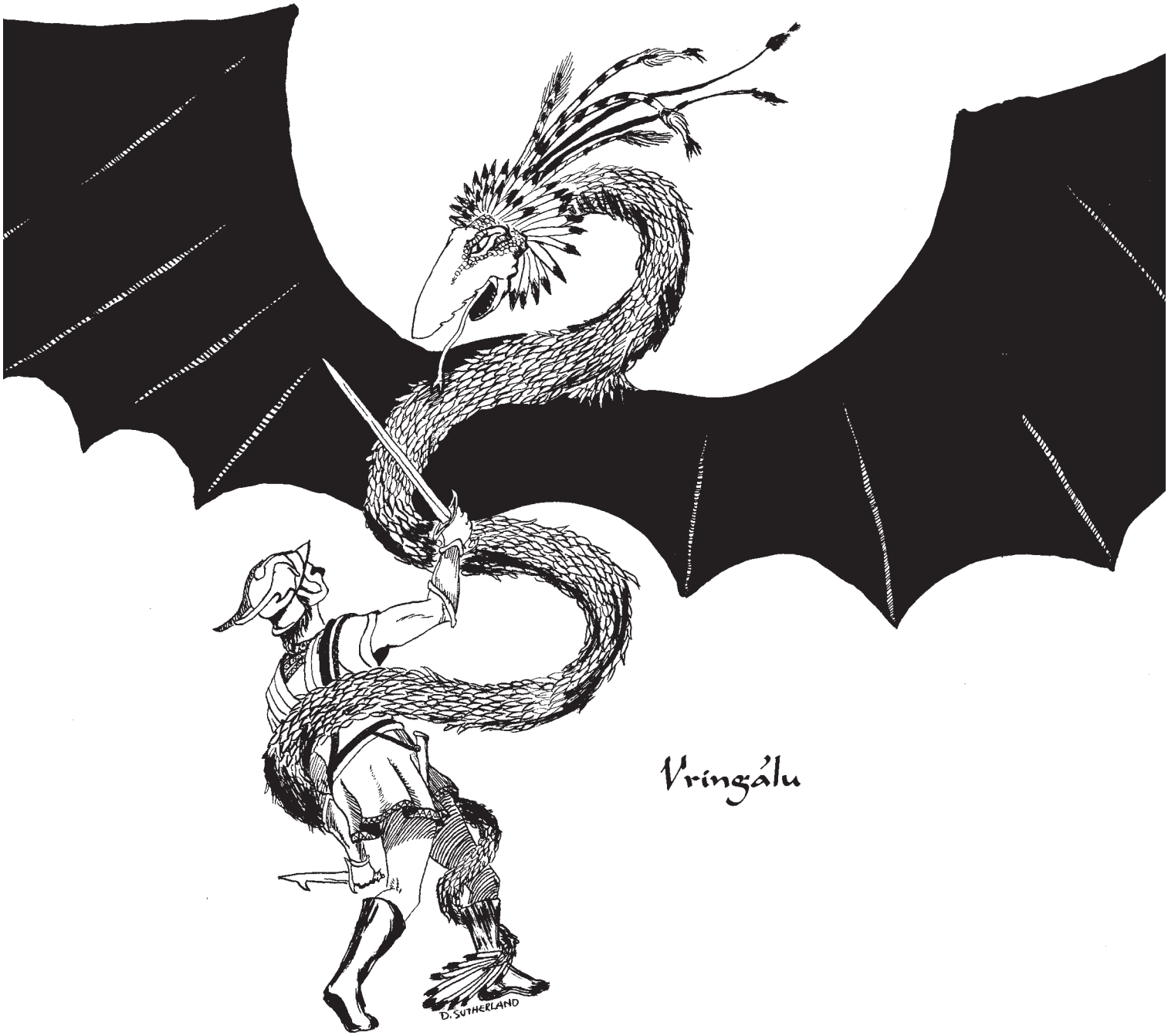
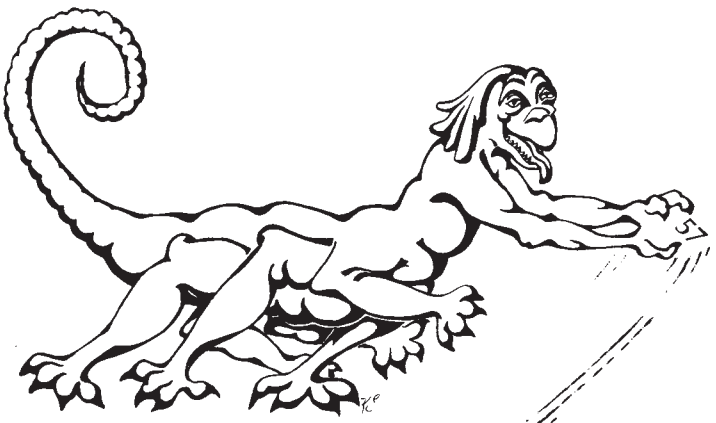


Vringálu



"Kurukú."

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"A Páchi Leí (sub-variety) fighting off an attack by a Feshénga."

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The Sérudla is semi-intelligent and fights with ordinary weapons, but it may spew forth a terrible acid spittle on the same combat round. This can be used only 3 times per day, and there is a 40 percent chance that it will be used on any given combat round. It can spit to a distance of 12 inches, and this hits anything within a ten-foot area. A saving throw is needed against poison for a victim of this spittle, and if this is successful he takes one 6-sided die of damage. If the saving throw does not succeed, a 12-sided die is rolled, and the score indicates the number of 6-sided dice of damage done: e.g. a roll of 2 indicates that two dice damage are taken, etc. The Sérudla is not invariably hostile, and the Nonplayer Character Reaction Table is used. It may thus decide to help a human party, attack it, etc.

(11) Tsi'ĺ "the Giant Herbivore"

NA	1-4	HD	6
AC	2	T	nil
M	9"	L	30: 4-8

These passive, gentle creatures do not harm men unless attacked. They attempt to lumber away instead. Their bodies contain a gland, however, which is 80 percent effective as a repellant for the Haqél, the Tletlákha, and certain other marine creatures (lasts 3 turns if used), and thus these huge vegetable eaters are hunted by men. This gland can be sold for 200-4,000 Káitars. The Tsi'ĺ has a horny carapace, with a spiked crest, and rows of jagged spiky growths upon its back. It fights with a spiked mace-like ball at the end of its prehensile tail, doing +2 damage.

(12) Zrné "the Barbed One"

NA	4-24	HD	6
AC	5	T	nil
M	15"	L	40: 8-48

These beasts have six legs, a tough hide impervious to ordinary missiles, and a monstrous head with rows of needle-pointed barbed teeth. These teeth come out easily and remain fixed in a victim's flesh, taking one combat turn to remove. If all cannot be removed (60 percent chance of this), the victim must throw a saving throw against poison, since the venom these teeth contain will kill within two combat rounds. The Zrné uses its back pair of legs to leap high over obstacles to attack its prey. This creature is about eight feet in length, a muddy grey colour, and it never checks for morale.

1129. Descriptions of Water Creatures Encountered.

The following beings are limited to water environments:

(1) Akhó "the Embracer of Ships"

NA	1	3HD	6/10/16
AC	2	T	nil
M	9"	L	50: 1-6 (at bottom of the sea or large body of water)

These monstrous, sinewy creatures have 20 steel-hard tentacles with which they seize their victims. The Akhó has one glaring red eye set atop a cucumber-shaped body, and beneath this lies its huge maw, filled with leafy membraneous material which eats away a victim with a kind of acid secretion. There is 50 percent chance of a small Akhó, a 30 percent chance of a medium one, and a 20 percent chance of an extra-large specimen. This creature attacks the hull of a ship 60 percent of the time, and 40 percent is the chance of its trying to snatch defending beings from the ship's decks with its tentacles. The referee must determine arbitrarily how many dice damage the hull can take before it is crushed and then subtract the Akhó's damage accordingly; this depends upon the size of the ship and its construction (wood, Chlén-hide, etc.). There is a 15 percent chance that the Akhó will have swallowed some glittering object of treasure (Type C); otherwise it has none.

(2) Chashkéri "the Water Maiden"

NA	1-12	HD	1
AC	7	T	nil
M	12"	L	15: 2-24

T in L: C: 20 (at bottom of river, etc.)

These creatures have the superficial appearance of a lovely dark-haired maiden. They are masters of hypnosis and can bring 1-12 persons under their spell per combat round [note that hypnosis has little or no effect upon the Ahoggyá, Shén, or Tinalĺya]. A special saving throw is required against the Chashkéri's hypnotic power: 61-100 for **all** levels. If a victim has been hypnotised, the Chashkéri will try to take him beneath the water to its lair. The victim's comrades have a chance to save the victim by slaying the Chashkéri at the beginning of the next combat round. If this is not done, the victim drowns within one combat round. There is a 20 percent chance that the victim's body will then float up to the surface once more, and if this happens, he can be revivified in the usual way. If a victim is saved by his friends, he remains dazed for two days and cannot fight or act of his own volition. Although easily slain, the Chashkéri can escape by swimming away to its underwater lair.

(3) Ghár "the Armoured River Monster"

NA	1	HD	8
AC	2	T	nil
M	4"	L	60: 1-6

These heavily armoured beasts are mostly river or seashore dwellers. They have three powerful sets of jaws hidden in protected cavities beneath their carapace, and they can extrude these to a distance of 10 feet. They may thus hit three times per combat round. They also have a spiked tail which they use upon any attacker from their rear. They always attack and never check morale. The Ghár is about 12-15 feet long and has a turtle-like shell. The inside of this shell is iridescent and rather like mother-of-pearl; it is worth 80-1,600 Káitars.

(4) Haqél "the Toother Dweller Below"

NA	1	HD	5/10/15
AC	3	T	nil

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M	9"	L	90: 1-12 (at bottom of sea or lake)

This scaly creature dwells just below the surface of a calm lake or tidal pool. It waits with its vast horn-rimmed maw open for an unwary victim to swim past or pass above it in a boat. Once seized, a victim is dragged under the water (roll a saving throw of 61-100 for all levels, irrespective of damage done by the Haqél). It fights with serried rows of razor-sharp horn teeth and may also use its mighty tail (40 percent chance of doing the latter on any given combat round). This marine creature comes in three sizes: 50 percent chances of a small variety (15 feet long), 40 percent for the medium size (25-30 feet long), and 10 percent chance of a real monster (35-50 feet in length).

(5) Kruá "the Slasher of the Deeps"

NA	1	HD	3/8/16
AC	2	T	nil
M	9/12/18"	L	50: 1-6 (at bottom of sea or lake

The Kruá is a platter-shaped, shelled creature of basically crustacean appearance. It has six long spidery legs and two sawtoothed fighting arms tipped with massive pincers. There are three sizes: 10 feet across (60 percent chances), 15-20 feet (30 percent chance), and 30-40 feet (10 percent chance). Missiles bounce harmlessly off its armour plate, and even magic arrows will not penetrate it. It must thus be disabled by cutting off its legs and fighting arms. It can be turned away by blood, however, and many a ship has saved itself through the sacrifice of some hapless slave or oarsman (60 percent chance of its departure after receiving such a sacrifice). Once it is satisfied, it scuttles back to the depths, defending itself and chittering at its enemies. Note that the three sizes have different speeds.

(6) Mu'ágh "the Jellyfish"

NA	1-6	HD	3/6/15
AC	8	T	nil (10 percent chance it has swallowed a gem, etc.)
M	2"	L: nil	

This acid-secreting gelatinous creature ranges from one foot to 10 feet in diametre (60 percent chance of a small one, 30 percent chance of a medium-sized specimen, and 10 percent chance of a very large one). The Mu'ágh tends to hide in dark, damp places. Damage done by this creature is incurable: determine the part of the victim's body struck with its acid randomly and note that it is permanently out of action. The acid cannot penetrate Chlén-hide armour, but it eats away steel (even enchanted) in one combat round. The victim thus has only one round to rip off the affected piece of armour and throw it away before the acid reaches his body. Cloth, leather, etc. do not hinder the Mu'ágh's acid. A Mu'ágh can be slain by fire and also by intense cold.

(7) Nenyélu "the Eel Fish"

NA	1-6	HD	2
AC	6	T	nil
M	15"	L	40: 6-36 (underwater)

These long, sinuous, black eel-like creatures have many tiny sharp fins along their sides which they use for propulsion. They also have a pair of rudimentary hands just behind their snake-like heads; these are used to hurl or strike with a jagged stone. The Nenyélu's bite is poisonous, and a saving throw against poison is needed for anyone bitten by one. Even if this saving throw is successful, the victim suffers one 6-sided die of damage. The Nenyélu thus has two hit possibilities per combat round.

(8) Ngrútha "the Leech"

NA	1-20	HD	3
AC	3	T	nil
M	6"	L	20: 2-40

These shelled, crab-like creatures are similar to crustaceans, but they fasten onto a victim with their sucker-tipped eight legs and then insert a thin proboscis into his body through any opening in his armour. In 3 combat rounds the Ngrútha will suck all the blood and soft parts out of a victim, leaving an empty husk. At the same time they can fight off other attackers with their needle-tipped claws. The Ngrútha has a 60 percent chance of seizing a victim, and there is then no escape except for the victim's comrades to cut him loose within 3 combat rounds by slaying the beast. The Ngrútha surprises its prey on a roll of 1-4 on a 6-sided die, and it is never surprised itself.

(9) Qáqtla "the Swamp Snake"

NA	1-3	HD	5
AC	3	T	nil
M	12"	L	20: 2-12 (in riverbanks, seashore)

These snake-like creatures are covered with strong scale armour. They range up to 10 feet in length and fight with a slashing whip of poisoned tentacles (a saving throw against poison is needed if struck). They always attack and never check morale.

(10) Sró "the Dragon"

NA	1-3	T	A: 30
AC	3	L	40
M	9/12/20"	T in L	E: 40
HD	5/9/13		

These mutants from some ancient reptilian stock can walk, swim, and fly. Like so many of Tékumel's fauna, they are six-legged, with a pair of small arms just beneath their long, dragon-like heads. They can wield a huge broadsword in each hand and can also bite with their jagged-toothed beaks (75 percent chance the Sró will strike with its two swords, and 25 percent chance it will bite on any given combat round). There are three sizes: 15-20 feet long (40 percent chance), 25-35 feet long (40 per-

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Ngrútha

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cent chance), and 40-60 feet long (20 percent chance). The Sró is intelligent enough to gather treasure, and it may be dissuaded from attacking by offering it one or more pieces of jewellery (60 percent chance).

(11) Tletlákha "the Mouth With Eyes"

NA	2-24	HD	3+3
AC	5	T	nil
M	12"	L	40: 10-120

These are little more than a fanged mouth surrounded by six eyes, with an expandable stomach sac and a tiny tail behind. The ridge protecting this creature's eyes is covered with barbed spines which penetrate the victim's flesh and cannot be removed without surgery. There is a 60 percent chance that the Tletlákha will succeed in adhering to a randomly chosen victim; there is then a 40 percent chance that a comrade will be able to pull the creature loose and rescue him. The spines must then be removed, doing any victim 2 6-sided dice of damage. In order to hit this beast one needs the usual hit score for Armour Class V, but note that the Tletlákha ALWAYS hits its victim while it is attached to him and needs no hit throw at all! Ordinary Chlén-hide or steel armour gives no protection against such a hit, though enchanted armour does give a 40 percent chance of avoiding the creature's ravening fangs.

(12) Tsóggu "the Drowned One"

NA	1-3	HD	3
AC	6	T	nil
M	9"	L	40: 2-6
		T in L: D: 40	

This vaguely humanoid creature has its nickname because of its resemblance, both in appearance and in odour, to a corpse which has been several days in the water. Its pupilless, white eyes have the power of "freezing" its victim in a state of paralysis so that it can feed upon his agonised body. It can paralyse 1-6 beings, and a saving throw is permitted. One must avoid looking into the Tsóggu's eyes, and there is thus a greater chance of missing when hitting at it: add +3 to the scores needed to hit a being of this class for all levels. A paralysed victim can be healed with a Heal Serious Wounds spell or an "Eye" of healing. The Tsóggu will NOT paralyse itself, if shown itself in a mirror.

1130. ENCOUNTERS ON THE SEAS.

The normal move on water was given in Sec. 1121. Note the following special features, however; a 6-sided die is rolled per day:

DIE ROLL	MOVEMENT	EVASION POSSIBILITIES
1	Becalmed: no movement	none
2	Light breeze: 1 hexagon	10 percent
3-4	Moderate breeze: 1 hexagon	20 percent
5	Strong Wind: 1 hexagon	30 percent
6	Gale: 2 hexagons	50 percent

Ten percent is added to the evasion chances if the encounter takes place at night. There is only one move (and hence one encounter roll) per day at sea, and the referee must thus roll to determine whether an indicated encounter occurs during the day or the night (50 percent chance of each).

Wind direction is determined by the table given in Sec. 1123. In the event of a strong wind or gale, the ship must travel in the direction shown by this table. Less violent winds do not require a roll for wind direction, since it is assumed that the ship can tack in the direction she wishes to travel.

During gale-force winds there is a possibility of storm damage. For every roll of gale-force winds, there is a 15 percent chance of storm damage of 25 percent of the vessel's strength. After 4 such results, thus, the ship founders and sinks. Saving throws against drowning then depend upon the character's dexterity (Sec. 415).

DEXTERITY	SAVING THROW NEEDED ON A 20-SIDED DIE
1-20	14 or above
21-40	13 or above
41-60	12 or above
61-100	11 or above

Shallow water and tidal flats require a saving throw each turn against the chances of a wreck. If the captain is familiar with the area (e.g. a Tsolyáni ship in Tsolyáni coastal waters), there is only a 5 percent chance of going aground. In regularly travelled, charted waters (e.g. the coasts of Mu'ugalavyá, Salarvyá, Livyánu) there is a 10 percent chance of a wreck. In unknown waters there is a 15 percent chance of a shipwreck each turn. If a ship does go aground, a saving throw of 12 or better must be rolled on a 20-sided die; otherwise she is wrecked, and the party must roll saving throws against drowning on the table given above. If the saving throw is successful, the character is cast ashore on the nearest land hexagon, island, or coast.

No rules are given here for sea battles. Combat at sea can be done with the rules given above (Sec. 720 ff.), but for manoeuvering at sea one must use the rules in "Dungeons and Dragons" (op. cit.), or such games as "Trireme"

1131. Encounters on the Seas: Tables.

Each turn (= day) at sea a 6-sided die is rolled:

	TYPE OF TERRAIN	
	Open Water	Shallows and Tidal Flats
Lost	1-2	1
Encounter	6	5-6

If an encounter is indicated, a 6-sided die is rolled to determine the number of ships appearing: 1-4 = one ship; 5 = 2 ships; 6 = 3-7 ships. This is not necessary, of course, if the encounter is with sea animals (cf. below).

The nature of the encounter is determined from the following table; roll an 8-sided die:

DIE ROLL	OPEN WATER	SHALLOWS AND TIDAL FLATS
1	men	men
2	animals	animals
3	nonhumans	nonhumans
4	men	animals
5	nonhumans	men
6	animals	nonhumans
7	men	men
8	animals	men

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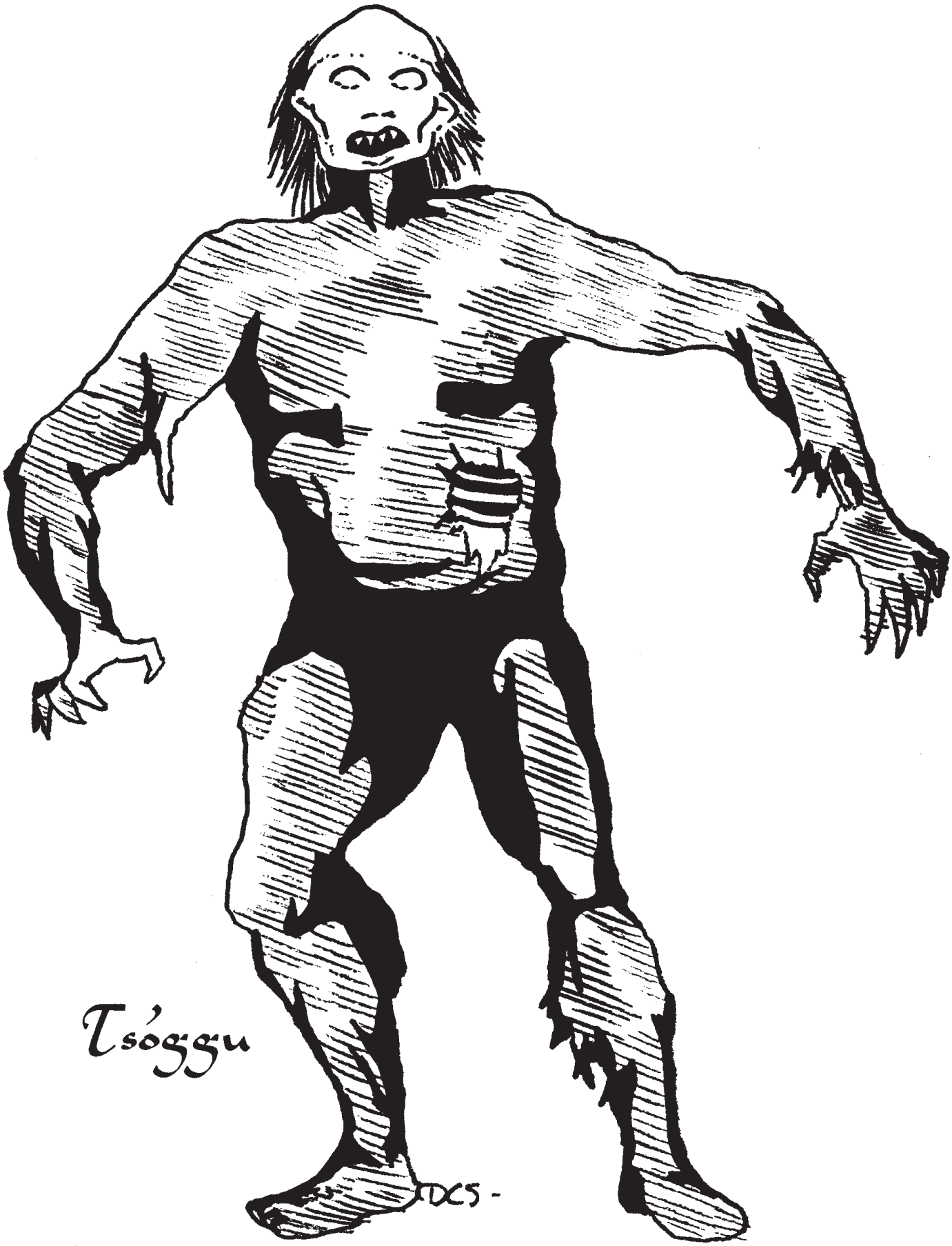

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The exact nature of the above categories is indicated in the following table; a 12-sided die is rolled.

DIE ROLL	SHIP IS MANNED BY Men	Nonhumans	ANIMALS Swimmers
1	Soldiers	Ahoggyá	Sró
2	Soldiers	Páchi Léi	Ghár
3	Merchants	Hlutrgú	Qáqtla
4	Merchants	Shén	Akhó
5	Priests	Pé Chói	Mu'ágh
6	Magician[s]	Hlýss	Haqél
7	Castaway[s]	Swamp Folk	Nenyélu
8	Lord/Lady	Tinalíya	Kruá
9	Pirates	Hlýss	Ngrútha
10	Pirates	Ahoggyá	Chashkéri
11	Adventurers	Shén	Tletlákha
12	Merchants	Hlutrgú	Tsóggu

1132. Descriptions of Men Encountered on the Seas.

(1) Military ships come in three sizes: the small Séscha (roughly like the Greek Pentekonter), the bireme-type Srygánta, and the trireme-type Qél. The first of these carries about 50 rowers and 20 fighting men; the second has 60-70 rowers and 30 marines; the third has 170 rowers and 50 marines. Even larger ships are built, of course, and occasionally one may meet one of the giant quinqueremes (the Zírunel) with 300 oarsmen and 100 marines. A roll of 1-3 on a 12-sided die indicates a Séscha; 4-8 = a Srygánta; 9-11 = a Qél; and 12 = a Zírunel. The first will be captained by a fighter of levels III-VII, the second by one of levels IV-VIII, the third by a V-IX level person, and the great Zírunel by an officer of levels VI-X. There is a 30 percent chance that 20 percent of any fighting crew will be of levels IV-VIII as well. Possible treasure is B (30 percent chance) for the Séscha, C (40 percent chance) for the Srygánta, D (50 percent chance) for the Qél, and E (60 percent chance) for the Zírunel. There is a 50 percent chance of a Priest of levels IV-VIII also.

(2) Merchantmen come in two sizes: the Hrú (a small sailed vessel), and the larger two-masted Tnék. Roughly, there are 20 sailors on the former, with 6-12 fighting guards (levels II-VII). The latter is crewed by 40 sailors with 12-24 guards (levels II-VII). These are sailed vessels, and oars are not used. Treasure is Type C on Hrú-class vessels (90 percent), and Type D on Tnék-class ships (90 percent). Piracy is not unknown but carries the expected severe penalties.

(3) Priestly ships are of the Srygánta class and contain 1-20 Priests (roll for the deity served, spells, bonus spells, levels — II-VII — etc.). The captain will be a Priest of levels VII-XII. There are always 6-36 guards (of levels II-IV). A priestly ship carries Type D treasure: 40 percent chance.

(4) A Magic User's ship is usually of the Srygánta class, and its master will be of levels VII-XII, with a 50 percent chance of 1-6 companions of levels II-VII, plus 1-12 fighting men of levels II-VII. There is a 40 percent chance that the ship is not powered by rowers or sails but by magic. A Magic User's ship has a 40 percent chance of a Type G treasure aboard.

(5) Castaways are sometimes found on rafts or floating debris. There will be 1-6 such persons: roll for alignment, sex (70 percent chance of being male), profession (60 percent likelihood of being sailors or ordinary fighting men, 10 percent chance of being Priests or Magic Users, 10 percent chance of being nobility, and 10 percent chance of being nonhumans). Castaways have no treasure but may wish to serve their rescuers out of gratitude or guide them to treasure, etc.

(6) A Lord or Lady (60 percent chance of being male, levels VII-XII) usually travels in a Séscha-class ship, although there is a 30 percent chance of a Srygánta, and a 10 percent chance of a Qél. He or she will have 1-100 guards, courtiers, etc. of which 20 percent may be of levels II-VII. There is a 50 percent chance of treasure Type D aboard such a ship.

(7) Pirates also use Séscha-class ships, which are very fast, and they will all be fighting men of levels I-III. There will be 20-70 pirates aboard such a vessel. Their leader will be of levels IV-IX. A pirate ship has a 70 percent chance of having a Type C treasure.

(8) Adventurers usually travel in Séscha-class ships (80 percent likelihood), but they may occasionally be able to afford a Srygánta. There will be 1-20 persons of whom some may be Priests and/or Magic Users: 60 percent chance of this: levels II-VII, 1-6 persons). The rest will be fighting men (and women) of levels II-VII. An adventurer's ship will have a 40 percent chance of having a Type C treasure aboard.

The nationality of a ship is determined from the following table. This table applies to Tsolyáni waters (1-3 hexagons of the Tsolyáni coast). In the coastal waters of other nations substitute the nationality of that country for "Tsolyáni" in the table and put "Tsolyáni" in that nation's original place. The table may be adjusted for open sea, although most sailors of Tékumel fear to be out of sight of land. Pirates and adventurers also have nationalities, of course, but this may not be relevant in view of their make-up and objectives.

DIE ROLL	NATIONALITY
1-7	Tsolyáni
8-11	Mu'ugalavyáni
12-15	Salarvyáni
16-18	Livyáni
19-20	Other (referee's choice)

1133. Descriptions of Nonhumans and Animals Encountered on the Seas.

Only eight of the twelve nonhuman races build and use ships. These are generally of the Srygánta type, with modifications according to species. Their ships are mainly warships, and their crew composition has been given above in Sec. 1127. The captain and 20 percent of the crew of any nonhuman ship will be of levels II-VII.

Marine creatures have already been described in Sec. 1129. These need no further elaboration.

1200. THE UNDERWORLD.

Scattered over Tékumel are innumerable half-buried, half-forgotten ruins. There are fragments dating back to the prehuman ages, when the Ssú and the Hlýss vied with one another for control; there are tunnels of melted rock and steel constructed during the days of man's first glory; there are jumbled heaps destroyed by the cataclysms which rent Tékumel when the planet was cast into outer dimensional darkness; there are catacombs and subterranean labyrinths dating from more

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recent empires, cities, temples, pyramids, and fortresses dedicated to the lost and unremembered gods of half a hundred kingdoms. Another factor is the custom of Ditlána, the ceremonial "renewing" of many cities every 500 years: cellars and foundations of an old city are filled in and roofed over, upper floors are razed, and then new and more splendid edifices are built upon this foundation. Such earlier buried habitations are now full of burrows and tunnels built by humans, half-humans, nonhumans, and the many parasites and predators of Tékumel who subsist upon man's leavings. Many earlier temples to the Gods of Tékumel — particularly those allied with "evil" — are still maintained in the Underworlds beneath the sprawling modern cities, and it is in these that many of the rich treasures of the ancients are preserved.

Within the city precincts of Jakálla itself there are entrances to the "Underworld," for this is "the City Half as Old as the World," Princess of the River, Mistress of Cities. Outside of Jakálla lies the City of the Dead, where the Kings of the Bednállja Dynasty sleep the long black sleep secure in their mighty pyramids, guarded with care by the creations of the secret Priesthood of Ksárul. Treasures are to be found beneath these crumbling monuments, men say, and also a variety of hideous deaths at the hands of these undying guardians. "Sweet is the harbour, but Death is the ferryman," as the old Tsolyáni proverb has it ...

There are many ruined cities, thus, throughout the lands of Tékumel. Taking just the terrain map showing Tsolyánu itself, there are the following to be explored: Hex 2713: the Fortress of Hrúgga, Mighty Warrior of the Gods; Hex 2813: the City of Ngála, where deadly Hrihályal waits for her demon lover; Hex 2831: the timeworn ruins of grim Ssuganár, first capital of the dreaded Ssú; Hex 2106: the half-submerged city of Éngsvan hlá Gánga, City of Wizards and Capital of the Golden Age; Hex 3607: the curious city of Hnakyál, where dwells He Who Has No Tail, the subject of many ancient and terrible legends; Hex 3503: the First Temple of Vimúhla, the Fire-God of the Ancients; Hex 4113: the Temple of hideous Sárku, Lord of Worms; Hex 5532: the City Beneath the Lake, capital of the extinct Webbed Ones; Hex 3530: the haunted capital of the Hláka Kings, where no now Hláka dares enter; and Hex 6029: the walled ruins of the Mad City of Du'ún. Aside from these, many inhabited cities of the human empires are underlaid with labyrinths as well: below the city of Fasíltum, City of the Chiming Skulls; beneath corrupt and secret Purdimál, lost in its half-human rituals of evil; and beneath mighty Béy Sý herself, capital of the Empire of Tsolyánu, even though she was built only some 2,000 years past. Other lands have their comparable subterranean mazes and treasure troves, and there are many smaller caches and ruins here and there across the lands of Tékumel. It will be up to individual referees to develop these and introduce them to their players as opportunity arises.

1210. THE MOVE IN THE UNDERWORLD.

Distances in the Underworld are given in feet: wherever a distance is given in inches, this equals tens of yards outdoors and tens of feet in the Underworld. Movement distances given in inches are in segments of approximately ten minutes: it takes 10 minutes to move two moves — 120 feet for a fully armoured man. Two moves thus constitute a "turn" in the Underworld, except in flight/pursuit situations, where the move/turn is doubled, and no mapping, perception of secret doors or traps, etc. is allowed.

One turn must be used for rest every hour. Double rest is required after a fight, a pursuit, or a flight away from some hostile being.

Time spent in various operations will be adjudged by the referee: e.g. searching for secret passages, ESP'ing, opening a chest, exploring a room, listening for sounds behind a door, etc. Some activities may thus take up a portion of a turn, while others (e.g. searching a ten foot section of wall for a door hidden in the carving) will require a full turn.

Secret passages are found on a roll of 1 or 2 on a 6-sided die when the party stops to look for them. Páchi Léi, Pé Chói, Swamp Folk, and Rényu have a number of special abilities in this regard; cf. Secs. 1127 and 1128.

One 6-sided die is rolled for each being trying to open a door. These open easily on a roll of 1, and they are forced open on a roll of 2 (the latter negating any possibility of surprising a being lurking on the other side of the door). Smaller characters (e.g. the Pygmy Folk and the Tinalíya) can open a door only on a roll of 1. Doors close automatically and can only be reopened by another die roll. As many as three beings can attempt to open a door at once, and the door then opens on a roll of 1, 2, or 3 — causing the party to lose the possibility of surprise, however. Surprise can thus be gained by having one or two characters open a door, and then only if one or both throw a 1 on a 6-sided die. [The roll may also be made for the party by the referee.] Doors open automatically for creatures of the Underworld unless the door is held or spiked open — and even then a roll of 5 or 6 on a 6-sided die indicates that the door opens anyhow, or goes shut in spite of the players' efforts.

Traps and pits open on a roll of 1 or 2 on a 6-sided die when a character goes over or by them.

Listening at a door takes one move segment. Note the special characteristics of certain nonhuman races in this regard; cf. Sec. 1127.

Light or some form of magical illumination MUST be present at all times. Torchbearers are needed, thus, or else some player character may be penalised by being made to fight one-handed while clutching a torch. If an "Eye" or spell is used to provide light, its operator must keep one hand free for this purpose.

The party will see creatures of the Underworld at a distance of 20-80 feet (determined by rolling a pair of 4-sided dice), unless they are surprised.

Surprise was discussed in Sec. 1123. The referee rolls a 6-sided die for the creatures encountered, and one member of the party does the same for that group. A roll of 1 or 2 indicates that the other has been surprised, which gives the advantage of a free move segment (to attack, run, cast a spell, etc.). Once the actions of the surprise round are completed, the SAME party has the right to act first on the first regular combat round; only after this is completed does the other party get to strike back.

If both parties throw a "surprise" 1 or 2 — or if neither party succeeds in doing this — then both parties throw a "reaction time" die, and the winner strikes first. Cf. Sec. 1123 and 720.

Hostile Underworld creatures will attack and pursue so long as there is not more than 90 feet between the

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two groups. If the being has surprised the party and is within 20 feet, it cannot be avoided unless it itself has been surprised. If the party chooses to flee and turns a corner, passes through a door or secret door, or goes up or down a staircase or ladder, the being will follow only on a roll of 1 or 2 on a 6-sided die. Distance between the two parties will depend upon the relative speeds of the two: men according to their encumbrances (Sec. 920), and beings according to their speeds (given with their descriptions). Encumbrances may be discarded in order to increase speed, of course.

Flaming oil will deter many creatures from pursuit. The smallish flask described in Sec. 910 will cover a section of floor only about five feet in width and five feet deep, however, and it thus requires two or more of these to provide a good obstacle between a party and a pursuer. Similarly, food may deter the hungrier types of creatures, while a piece of jewellery or a gem may stop some of the more intelligent — and avaricious — races (though not the intelligent nonhuman species; they are too clever to be put off by a single item when they can slay the party and have all of the loot!).

At the end of every turn the referee will roll a 6-sided die, and a roll of 6 indicates that the party has encountered one or more wandering creatures. The referee then determines randomly the direction from which these beings are coming and their distance from the party. Surprise, etc. are then decided.

1220. DETERMINATION OF THE CREATURES OF THE UNDERWORLD.

Each Underworld is divided into "levels," roughly one on top of the other. A given Underworld may range from just one level to as many as the referee can devise. The farther one descends, the more difficult and dangerous these labyrinths become — and the richer their treasures. The following tables indicate the type of beings met as "wandering creatures" on each level. They do not include "Saturday Night Specials," which are unique creatures dwelling here and there in the Underworld guarding especially valuable treasures or other items.

LEVEL BENEATH THE SURFACE:		CONSULT TABLE NUMBER					
		1	2	3	4	5	6
1	DIE ROLL:	1-2	3-4	5	6	-	-
2	" "	1	2	3-4	5	6	-
3	" "	-	1	2	3-4	5	6
4-5	" "	-	-	1	2-3	4-5	6
6-7	" "	-	-	-	1	2-4	5-6
8-9	" "	-	-	-	-	1-2	3-6
10-12	" "	-	-	-	-	1	2-6
13-up	" "	-	-	-	-	-	1-6

The following are the six tables referred to above:

DIE ROLL	TABLE I BEINGS ENCOUNTERED	DIE ROLL	TABLE II BEINGS ENCOUNTERED
1	Chnélh	1	1-5 Shén [1-3]
2	Mrúr	2	1-3 Ssű [2-4]
3	Shédra	3	1-6 Hlÿss [2-4]
4	Qól	4	1-3 Hlåka [1-4]
5	Hurú'u	5	1-6 Hlutrgő [1-6]
6	Kurgha	6	1-6 Warriors [1-3]
7	1-3 Pé Chói [1-3]	7	1-3 Priests [4-6]
8	1-6 Warriors [1-3]	8	Mu'ágh
9	1-3 Priests [1-3]	9	1-3 Magic Users [1-4]
10	1-6 Shunned Ones [1-3]	10	Dlaqó
11	1-3 Magic Users [1-3]	11	1-12 Bandits [1-4]
12	1-3 Ahoggyá [1-3]	12	1-20 Tinalÿya [1-6]

DIE ROLL	TABLE III BEINGS ENCOUNTERED	DIE ROLL	TABLE IV BEINGS ENCOUNTERED
1	1-12 Pygmy Folk [3-6]	1	Yéleth
2	Ngáyu	2	Nshé
3	Biridlú	3	1-3 Priests [7-9]
4	Káyi	4	Tsú'uru
5	Tsú'uru	5	1-3 Magic Users [5-7]
6	Marashyálu	6	Hrá
7	Thúnru'u	7	Lord/Lady [9-11]
8	1-3 Warriors [5-7]	8	Káyi
9	1-3 Priests [5-7]	9	Thúnru'u
10	Qól	10	Biridlú
11	Nshé	11	Sró
12	1-3 Magic Users [5-7]	12	1-12 Warriors [7-9]

DIE ROLL	TABLE V BEINGS ENCOUNTERED	DIE ROLL	TABLE VI BEINGS ENCOUNTERED
1	Hrá	1	Ru'ún
2	Qumqúm	2	Ngóro
3	Sró	3	Aqáà
4	Ru'ún	4	1-3 Lords/Ladies [10-12]
5	Hli-ír	5	1-3 Priests [10-12]
6	1-6 Warriors [7-9]	6	1-3 Magic Users [10-12]
7	Sagún	7	Nshé
8	1-3 Magic Users [7-9]	8	1-12 Ssú [7-12]
9	1-6 Ssú [7-9]	9	1-20 Shunned Ones [7-9]
10	Nshé	10	Sagún
11	1-12 Hlÿss [5-10]	11	Qumqúm
12	1-6 Ahoggyá [7-9]	12	Hrá

The figure in square brackets after certain of the names above denotes the possible levels of the beings met: e.g. 1-3 Warriors [5-7] indicates that one to three fighters are met, and the referee then rolls for each of these to determine whether he/she is of level V, level VI, or level VII. Where no number of appearing creatures is given above, these appear as described below.

1221. Descriptions of Beings Encountered in the Underworld.

Humans and nonhumans are as described in preceding Sections. Once the being's level is known, his alignment, weapons, spells, etc., etc. are determined from foregoing tables. Other Underworld creatures are as follows; cf. Sec. 1126 for abbreviations.

(1) Aqáà "the Worm of the Catacombs"

bs"

NA	1	HD	6/12/18
AC	2	T	nil
M	9/12/15"	L	40: 1-3

T in L: F: 60

This huge accordion-shaped worm ranges from 20 to 60 feet in length; there is a 20 percent chance of a small one, 40 percent chance of a medium-sized specimen, and 40 percent chance of a large one. It is covered with ragged brown bristles and has a maw the size of a large man. A victim swallowed by the Aqáà has a 30 percent chance of cutting his way out through the beast's horny hide (30 percent on each of 2 combat rounds) before its digestive juices reduce him to mush. A victim can also be cut out from the beast's stomach by his companions: 15 percent chance for each of up to 3 attackers at

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the beast's side (but watch out for the tail, which can swing on any combat round as well as the mouth, doing 3 dice damage). A victim can also be rescued if the Aqáà is slain before the 2 combat rounds are finished. Revivification is possible for a slain victim, but he or she will not be able to fight for two weeks!

(2) Biridlú "the Mantle"

NA	2-8	HD	4+1
AC	3	T	nil
M	6/13"	L	20: 4-16

T in L: D: 40

These ancient treasure guardians are cape-like, black, flying creatures which cling to ceilings and drop down upon the unwary. They then suffocate their victim, gibbering and shrieking, in their powerfully muscled folds. They cannot be cut by Chlén-hide weapons but only by steel. A victim inside has a 40 percent chance of cutting himself free on the first combat round, a 30 percent chance of on the first combat round, a 30 percent chance on the second, and a 15 percent chance on side may also try to cut their friend free: this requires a normal hit and is successful only when the beast is slain. A victim takes one 6-sided die of damage on the first round inside the creature, 2 dice on the second, and 3 dice on the third. The Biridlú fights maniacally until all life is gone from it, and its body must be burned; otherwise it regenerates within 3 combat rounds.

(3) Chnélh "the Ape-Mutant"
See Sec. 1128 (2)

(4) Dlaqó "the Carrion-Beetle"

NA	2-12	HD	3/6/9
AC	2	T	nil
M	6"	T	20: 4-24

These great armoured creatures have an iridescent green carapace, six legs, and powerful scissors-like mandibles. They attack only if they surprise a party, or if the party is a small one (1-12 beings). Otherwise they scuttle away. They seek carrion, and a 6-sided die is rolled if the party enters a room containing a recently slain being: 1-2 = Dlaqó are there. There is a 20 percent chance of a small Dlaqó, a 40 percent chance of a medium-size one, and a 40 percent chance of a really large specimen.

(5) Hli'ír "the Beast with the Unendurable Face"

NA	1-4	HD	8
AC	2	T	B: 30
M	12"	L	30: 2-8

T in L: E: 70

These mad creatures are hideous to look upon, and anyone who does so may go insane. If the Hli'ír surprises the party, there is a 70 percent chance that each of the nearest 12 beings will look upon it. They must then roll a saving throw of 15 or better on a 20-sided die. If the Hli'ír does not gain surprise, there is a 60 percent chance that a being will look at it, and he or she must then roll a saving throw of 12 or above. If a victim does go insane, there is an 80 percent chance that he or she will attack the rest of the party. There is also a 30 percent chance that the mad creature will rush right by or through a party without stopping to melee. If it does melee, it must be slain by steel weapons or better. A mace may immobilise it for one round, however, if it does the Hli'ír more than 6 points of damage (80 percent). During this time the party may strike again or flee.

(6) Hrá "the Bloodsucker"

NA	1-12	HD	7
AC	4	T	B: 80
M	12"	L	20: 2-40

T in L: F: 60

These are the creations of the ancient Priests of Ksárul: they are reanimated undead, and they can only be slain by touching them with an Amulet of the Great God after they have been "slain" (i.e. reduced to zero hit points or less). Otherwise they reanimate in two turns and will pursue (90 percent chance). They drain their victims of all blood and bodily fluids and leave nothing but a shrivelled husk. These great, grey undead monsters fight as men do with swords and lances, and the Priests of Ksárul still sometimes employ them in night battles (they cannot stand the light); a Priest of Ksárul has a 15 percent chance of controlling any Hrá he meets. This control must be gained on the first combat round, and if the Hrá surprises the party, there is no possibility of it.

(7) Hurú'u "the Howler"

NA	3-30	HD	2+3
AC	7	T	nil
M	9"	L	30: 6-60

T in L: B: 90

These spectral undead wander howling in the Underworld. They can be heard at a distance of 200 feet, and they perceive a party from this distance too. Chlén-hide weapons do -1 against them. They can be driven off by a Protection from Evil/Good spell or by fire (40 percent chance on any given round). Their howling deafens all within 10 feet of them. If a being is slain by a Hurú'u, he or she loses one level of experience.

(8) Káyi "the Eye"
See Sec. 1126 (5).

(9) Kúrgha "Eaters of Carrion"

NA	6-120	HD	1
AC	6	T	nil
M	12"	L	10: 12-240

These scuttling six-limbed furry beasts range up to some four feet in length and three feet tall. They have sharp, horny beaks and three eyes. They live on refuse and carrion and will attack only when they outnumber a party. If the party enters a room in which there are dead bodies, a 6-sided die is rolled: 1-2 = Kúrgha are there eating it. Their terrible stench warns a party of their presence at a distance of 50 feet — even through doors!

(10) Marashyálu "the Whimperer"

NA	1-3	HD	4

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AC	3	T	nil
M	12"	L	40: 2-6

T in L: C: 40

These supernatural creatures of the ancients are set to guard treasure. They are masters of illusion, appearing as children, women, wounded friends, etc., and they weep, imploring help. A saving throw against hypnotism is needed by the nearest 1-6 beings in the party, since this being can captivate this number per combat round. A victim can then be commanded to fight against his own party. If the Marashyálu succeeds in carrying off a victim, it sucks all the soft organs out of his body by inserting a long proboscis into the mouth or other opening. This vicious creature can be driven off by a Protection from Evil/Good spell.

(11) Mrúr "the Undead"

NA	3-36	HD	1+3
AC	6	T	nil
M	6"	L	20: 10-100

T in L: B: 30

These are the corpses of ancient warriors who perished in the catacombs and who have been reanimated by the Priests of Sárku or of Ksárul for their own purposes. The Mrúr always attacks and never checks morale. If killed, they regenerate within two turns unless burned by fire.

(12) Mu'ágh
See Sec. 1129 (6).

(13) Ngáyu "the Eater of Swords"

NA	1-4	HD	4
AC	4	T	nil
M	12"	L	20: 4-8

These flattish crustacean creatures have powerful claws and six legs. Their main weapon is a secretion which they can squirt some 20 feet: this liquid affects only metal, destroying it completely. There is a 50 percent chance that the Ngáyu will use this weapon on any combat round, rather than its claws. If the liquid hits, a 6-sided die is rolled to determine how much of the victim's arms and armour are destroyed: a roll of 1 = 1/6; 2 = 1/3; 3 = 1/2, etc. Total the number of the victim's metal items (sword = 1, suit of armour = 1, shield = 1, helmet = 1, "Eye" = 1, dagger = 1, etc.) and determine randomly which of these is hit. E.g. if the victim has 6 metal items and one third are hit, a 6-sided die is rolled twice, and the two items designated are destroyed. This liquid affects magical and nonmagical steel weapons alike, although it has no effect upon Chlén-hide, since this is organic material.

(14) Ngóro "the Whelk"

NA	1	HD	16
AC	6	T	D: 20
M	6"	L	50: 1-3

T in L: E: 80

These huge (30 feet in length) creatures lie flat upon the floor of a chamber and appear much like the rough stone flooring of the Underworld, although they may feel a little springy to walk upon. They are intelligent and use their millions of tiny cilia (beneath their bodies) to hold miniature weapons (both edged and "Eyes"). They may also close up on unwary passersby, crushing them in their powerful folds. A saving throw of 14 is needed by any character so trapped to jump free before the Ngóro can close up on him. There is a 50 percent chance that the creature will use its other weapons and a 50 percent chance that it will close up on a party (it can crush 1-20 at once). A person thus trapped suffers two 6-sided dice of damage per round until he is freed by his companions, who must kill the creature in order to rescue him. If subdued (i.e. brought to exactly one or zero remaining hit points), the Ngóro will offer one of its magical weapons in return for its life.

(15) Nshé "the Flowing One"

NA	1	HD	10
AC	2	T	nil
M	15"	L	nil

This creature is another product of ancient sorcery. It is a being composed entirely of viscous, watery liquid, and it can flow into almost any shape it wishes, pass under doors, through cracks, etc. Once in a room, it can rise up in the form of a roughly shaped humanoid, serpent, etc. If it assumes a shape (50 percent chance of this), it can be temporarily destroyed by edged or blunt weapons in the usual manner. If it remains fluid, it can flow around the feet of a victim and crush his legs, drawing him down into itself to crush and consume at leisure. There is a saving throw permitted, of course, denoting the character's chances of leaping free: 13 for all levels. A trapped character takes two hit dice per round and can only be freed by his comrades if they manage to drive the creature away. In liquid form, this can only be accomplished by forcing the Nshé to retreat: fire has a 10 percent chance of doing this per round; the Amulet Against the Iniquitous Nshé does it automatically (unless the Nshé assumes a form); and a spell of Calm has a 30 percent chance of success. A victim trapped by an Nshé for more than one combat round is assumed to have both legs crushed, requiring the use of an Eye of Regeneration before he can walk again.

(16) Qól "the Serpent-Headed Ones"

NA	4-40	HD	1+1
AC	2	T	maximum 2 Káitars each
M	9"	L	40: 10-100

T in L: D: 40

These mutants from human stock were created by the Priests of Ksárul. They are roughly humanoid except for a slender reptilian neck and a flat, diamond-shaped serpent head. They see well in darkness and fear light. They fight with poisoned weapons (including arrows) and can also bite with deadly effect on the same combat round. A saving throw against poison is needed, thus. The Qól will not attack, however, unless they outnumber a party by 5-6 beings; otherwise they attempt to flee.

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(17) Qumqúm "the Thunderer"

NA	1	HD	9
AC	6	T	A: 40
M	12"	L	30: 2-6

T in L: F: 70

This spectral creature is invisible to humans but not to a Pé Chói. It can be heard coming, however, at a distance of 500 feet, since it makes a terrible roaring noise as it moves. It can be driven off by an "Eye of Detestation" or controlled by the "Incomparable Eye of Command" (although it gets a saving throw against these devices). The Qumqúm attacks, fighting invisibly with a sort of heavy poleaxe forged long ago by the Brethren of the Scarlet Nail, a sect of the Priesthood of Sárku. The Qumqúm may be repelled by fire (40 percent chance). Since it is invisible, all hits by any other creature than a Pé Chói require + 3.

(18) Ru'ún "the Demon of Bronze"

NA	1-6	HD	11
AC	2	T	A: 80
M	15"	L	20: 2-12

T in L: F: 80

These are animated manlike bronze demon-automatons some seven feet tall. They were set to guard certain dimensional nexus points long ago by the ancients and also to watch over various treasures. They are highly intelligent, although they will not communicate with men. Their bodies are covered with a fine network of hair-thin wires which impart a powerful electric shock (automatic 2 dice damage). They fight with a + 1 sword in one hand-like appendage and a kind of throwing device in the other which casts steel bolts 30 feet. They thus have three hitting possibilities on each melee round. The Ru'ún obeys only the "Incomparable Eye of Command" and the Amulet of Ruling the Ru'ún (and the creature is allowed a saving throw against these). The Ru'ún can also see invisible planes and hear sounds inaudible to even Pé Chói; it cannot thus be surprised.

(19) Sagún "the Fungus"

NA	1-3	HD	10
AC	3	T	A: 50
M	9"	L	30: 2-6

T in L: D: 70

This creature is in reality a form of fungus developed by the ancients as a killer-guardian. Standing about eight feet tall, this pallid, convoluted, leafy-looking creature sways forward upon its mobile stalk to strike with woody-appearing claws. It also emits spores (60 percent chance of doing this on any combat round), and these are poisonous if breathed in by an opponent (60 percent chance). A saving throw against poison is needed at once, and a Cure Disease spell or Eye of Healing must be applied within two rounds, or the spores germinate inside the victim's lungs, killing him.

(20) Shédra "the Eater of the Dead"

NA	2-24	HD	2
AC	6	T	B: 40
M	9"	L	20: 4-48

T in L: C: 70

These are flesh-eating undead. Grey and shrivelled almost beyond human form, they wander ceaselessly in the Underworld seeking food. They fight with steel swords, and a person slain by one of them will himself become a Shédra unless a Remove Curse spell is applied within two rounds. Once a victim has become a Shédra only a Wish spell or Divine Intervention will return him to living form.

(21) Srő "the Dragon"

See Sec. 1129 (10).

(22) Thúnru'u "the Eater of Eyes"

NA	2-12	HD	5
AC	4	T	nil
M	12"	L	20: 4-24

T in L: D: 40

This archaic life form dwells now in the Underworld away from the sight of men. The Thúnru'u is somewhat manlike, doughy and blubbery looking, with two saucer-like eyes, a greyish beak, and rolls of skin which hang about it like a robe. They prefer to slay the Kâyi (q.v.) but they will attack men in order to eat the eyes, relishing these over any other type of food. They can be repelled by the odour of the aphrodisiac Tsűral buds (80 percent). Otherwise they always attack human parties. The Thúnru'u is occasionally found as a servitor of a magician, an evil Priest, or even an evil Warrior, since they can be controlled by certain spells and Eyes, etc.

(23) Tsú'uru "the Illusion-Master"

NA	1-6	HD	5 + 3
AC	3	T	D: 10
M	12"	L	30: 2-12

T in L: D: 90

These are also treasure guardians created by the ancients and are related to the Marashyálu. They appear as anything they wish, using a form of ESP to determine what the party is most likely to believe. They maintain this illusion until they are slain, whereupon they revert to their own forms — a bundle of ropy, lumpy tentacles with a central brain ganglion. They may thus appear as a Ru'ún, as a friend known to the party, etc., etc. and only after they have attacked the party and have been slain do they appear as they really are. In a battle the Tsú'uru has its own hit dice and not those of the being it is imitating. This creature is totally immune to spells, and no form of ESP, clairvoyance, telepathy, etc. will reveal its true identity. The Tsú'uru may dissimulate for a time, pretending to be a friendly character, and accompany the party until it sees a chance to attack with maximum effect.

(24) Yéleth "the Angel of Doom"

NA	1-4	HD	3
AC	6	T	B: 30
M	9"	L	30: 2-12

T in L: C: 40

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These androids were created to look like beautiful maidens or handsome youths. They have paper-white skin and hair the colour of polished ebony. Their main weapon is the ability to hypnotise 1-6 beings per combat round (a saving throw against hypnosis is permitted). The victim of a Yéleth can be ordered to fight against his own party, or the creature may simply paralyse him forever. Only an Eye of Healing or a Remove Curse spell can remove this paralysis.

1222. Specifications for All Nonhumans and Creatures of Tékumel.

The following list contains the abbreviated specifications for all of the creatures described above. There are twelve columns:

Column 1: Serial number of the being, 1-68.

Column 2: Tsolyáni name of the being in English alphabetical order.

Column 3: Type of creature: "N" = "Nonhuman," "A" = "Animal," "F" = "Flying Animal," "W" = "Water Animal," and "U" = "Underworld Being."

Column 4: Number Appearing; cf. Sec. 1126.

Column 5: Armour Class; cf. Secs. 720 and 1126.

Column 6: Move; cf. Sec. 1126.

Column 7: Hit Dice; cf. Secs. 710 and 1126.

Column 8: Treasure on the being's person; cf. Sec. 1126.

Column 9: Lair; cf. Sec. 1126.

Column 10: Treasure in the lair; cf. Sec. 1126.

Column 11: Number of beings possible per ship belonging to the species; cf. Sec. 1127.

Column 12: Treasure possible aboard a ship of the species; cf. Sec. 1127.

No.	NAME	TYPE	NA	AC	M	HD	T	L	TL	S	TS
1	Ahoggyá	N	10-120		9	3		40: 20-240	G: 50	10-60	D: 30
2	Akhó	W	1	2	9	6/10/16	nil	50: 1-6	--	--	--
3	Aqáà	U	1	2	9/12/15	6/12/18	nil	40: 1-3		F: 60	--
4	Biridlú	U	2-8	3	6/13	4+1		20: 4-16	D: 40	--	--
5	Chashkéri	W	1-12	7	12	1	nil	15: 2-24	C: 20	--	--
6	Chlén	A	1-20	2	6	3	nil	30: 3-60	--	--	--
7	Chnélh	A/U	20-400	7	12	1-1	nil	30: 40-800	A: 20	--	--
8	Chólokh	F	1-20	3	6/18	1+1	nil	50: 2-40	--	--	--
9	Dlákolel	F	1	2	6/12	6	nil	20: 1-6	A: 40	--	--
10	Dlaqó	U	2-12	2	6	3/6/9	nil	20: 4-24	--	--	--
11	Dnélu	A	1-2	3	15	4+1	nil	40: 2-7	B: 10	--	--
12	Dzór	A	2-12	4	15	6+3	C: 40	40: 4-24	D: 40 E: 10	--	--
13	Feshénga	A	1-6	4	12	5	nil	30: 2-12	--	--	--
14	Geredný á	F	6-36	4	3/18	3	nil	40: 12-72	--	--	--
15	Ghár	W	1	2	4	8	nil	60: 1-6	--	--	--
16	Gfriku	F	2-12	4	6/24	3	nil	20: 4-24	--	--	--
17	Haqél	W	1	3	9	5/15/15	nil	90: 1-12	--	--	--
18	Hláka	N	10-60	5	15/30	2	B: 40	30: 50-100	--	--	--
19	Hli'ír	U	1-4	2	12	8	B: 30	30: 2-8	E: 70	--	--
20	Hlutrgú	N	10-60	7	12	2	C: 30	40: 100-600	D: 60	12-72	C: 50
21	Hlýss	N	10-100	4	9	2	H: 40	50: 100-600	H: 40	20-120	G: 30
22	Hrá	U	1-12	4	12	7	B: 80	20: 2-40	F: 60	--	--
23	Hurú'u	U	3-30	7	9	2+3	nil	30: 6-60	B: 90	--	--
24	Hyahyú'u	A	6-24	4	12	3+3	nil	20: 12-48	--	--	--
25	Káyi	F/U	1-6	7	15	4	A: 40	20: 6-36	G: 50	--	--
26	Khéshchal	F	1-20	8	6/30	1-1	A: 10	10: 2-40	B: 20	--	--
27	Kruá	W	1	2	9/12/18	3/8/16	nil	50: 1-6	--	--	--
28	Kúrgha	U	6-120	6	12	1	nil	10: 12-240	--	--	--
29	Kurukú	A	1-12	9	15	1-1	nil	40: 10-100	A: 20	--	--
30	Kýni	F	1-6	8	6/30	1-3	nil	10: 1-12	--	--	--
31	Lrí	F	1-10	3	6/24	4	nil	20: 2-20	--	--	--
32	Marashyálu	U	1-3	3	12	4	nil	40: 2-6	C: 40	--	--
33	Mnór	A	1-12	2	9	3+1	nil	40: 2-24	C: 15	--	--
34	Mrúr	U	3-36	6	6	1+3	nil	20: 10-100	B: 30	--	--
35	Mu'ágh	W/U	1-6	8	2	3/6/15	nil	--	--	--	--
36	Nenyélu	W	1-6	6	15	2	nil	40: 6-36	--	--	--
37	Ngáyu	U	1-4	4	12	4	nil	20: 4-8	--	--	--
38	Ngóro	U	1	6	6	16	D: 20	50: 1-3	E: 80	--	--
39	Ngrútha	W	1-20	3	6	3	nil	20: 2-40	--	--	--
40	Nshé	U	1	2	15	10	nil	--	--	--	--
41	Páchi Léi	N	1-100	4	12	1	A: 30	30: 60-360	H: 30	12-72	B: 30
42	Pé Chói	N	2-12	2	12	1+3	A: 20	70: 100-600	C: 40	4-24	B: 30
43	Pygmy Folk	N	1-100	6	6	1-1	A: 20	60: 10-1,000	C: 40	--	--

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44	Qáqtla	W	1-3	3	12	5	nil	20: 2-12	--	--	--
45	Qól	U	4-40	2	9	1+1	2 K.	40: 10-100	D: 40	--	--
46	Qumqúm	U	1	6	12	9	A: 40	30: 2-6	F: 70	--	--
37	Rényu	A	1-6	4	12	2	1-6 K.	20: 6-36	C: 20	--	--
48	Ru'ún	U	1-6	2	15	11	A: 80	20: 2-12	F: 80	--	--
49	Sagún	U	1-3	3	9	10	A: 50	30: 2-6	D: 70	--	--
50	Sérudla	A	1-4	2	15	5/8/12	G: 50	20: 2-12	H: 50	--	--
51	Shánu'u	F	2-12	3	15/24	3+1	nil	30: 4-24	--	--	--
52	Shédra	U	2-24	6	9	2	B: 40	20: 4-48	C: 70	--	--
53	Shén	N	10-120	2	9	3	D: 30	80: 100-1,200	H: 70	2-200	D: 40
54	Shunned Ones	U	2-200	2	12	2	D: 30	40: 4-400	E: 50	--	--
55	Sró	W/U	1-3	3	9/12/20	5/9/13	A: 30	40: 1-6	E: 40	--	--
56	Ssú	N	10-120	2	12	2+3	A: 30	50: 20-240	H: 50	--	--
57	Swamp Folk	N	2-200	5	9	1+1	D: 20	20: 4-400	E: 40	4-80	D: 30
58	Teqéqmu	F	1	4	6/18	6/8/10	nil	10: 1-12	--	--	--
59	Thúnru'u	U	2-12	4	12	5	nil	20: 4-24	D: 40	--	--
60	Tinalíya	N	1-100	7	9	1	D: 40	40: 100-600	E: 40	1-100	C: 30
61	Tletlákha	W	2-24	5	12	3+3	nil	40: 10-120	--	--	--
62	Tsi'íl	A	1-4	2	9	6	nil	30: 4-8	--	--	--
63	Tsóggu	W	1-3	6	9	3	nil	40: 2-6	D: 40	--	--
64	Tsú'uru	U	1-6	3	12	5+3	D: 10	30: 2-12	D: 90	--	--
65	Vorodlá	F	1-12	5	6/24	4	A: 20	25: 2-24	C: 30	--	--
66	Vringálu	F	1-12	5	6/24	4+1	nil	10: 4-48	--	--	--
67	Yéleth	U	1-4	6	9	3	B: 30	30: 2-12	C: 40	--	--
68	Zrné	A	4-24	5	15	6	nil	40: 8-48	--	--	--

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A Priest of Karakán and a Pé'Choí speaking with officers of the Palace Guard (lower echelon members of the Omnipotent Azure Legion) in the great outer hall of the Court of Emperors at Avanthár. The Priest has laid aside his armour and wears the ceremonial headdress of his sect as marks of respect to the proximity of the Emperor.

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Empire of the Petal Throne

Part 3

- MAGICAL DEVICES: "EYES," AMULETS, SCROLLS, MISCELLANEOUS ITEMS, BOOKS
- MAGICAL WEAPONS AND ARMOUR
- SAVING THROWS
- THE GODS AND COHORTS
- DIVINE INTERVENTION
- TREASURE
- SUPPORT SALARIES FIEFS TAXES
- BUYING AND BUILDING
- ADVERTISING
- RELATIVES AND BEQUESTS
- TIME
- APPENDIX A: PRONUNCIATION
- APPENDIX B: THE TSOLYÁNI SCRIPT
- APPENDIX C: KEY YO MAP OF JAKÁLLA

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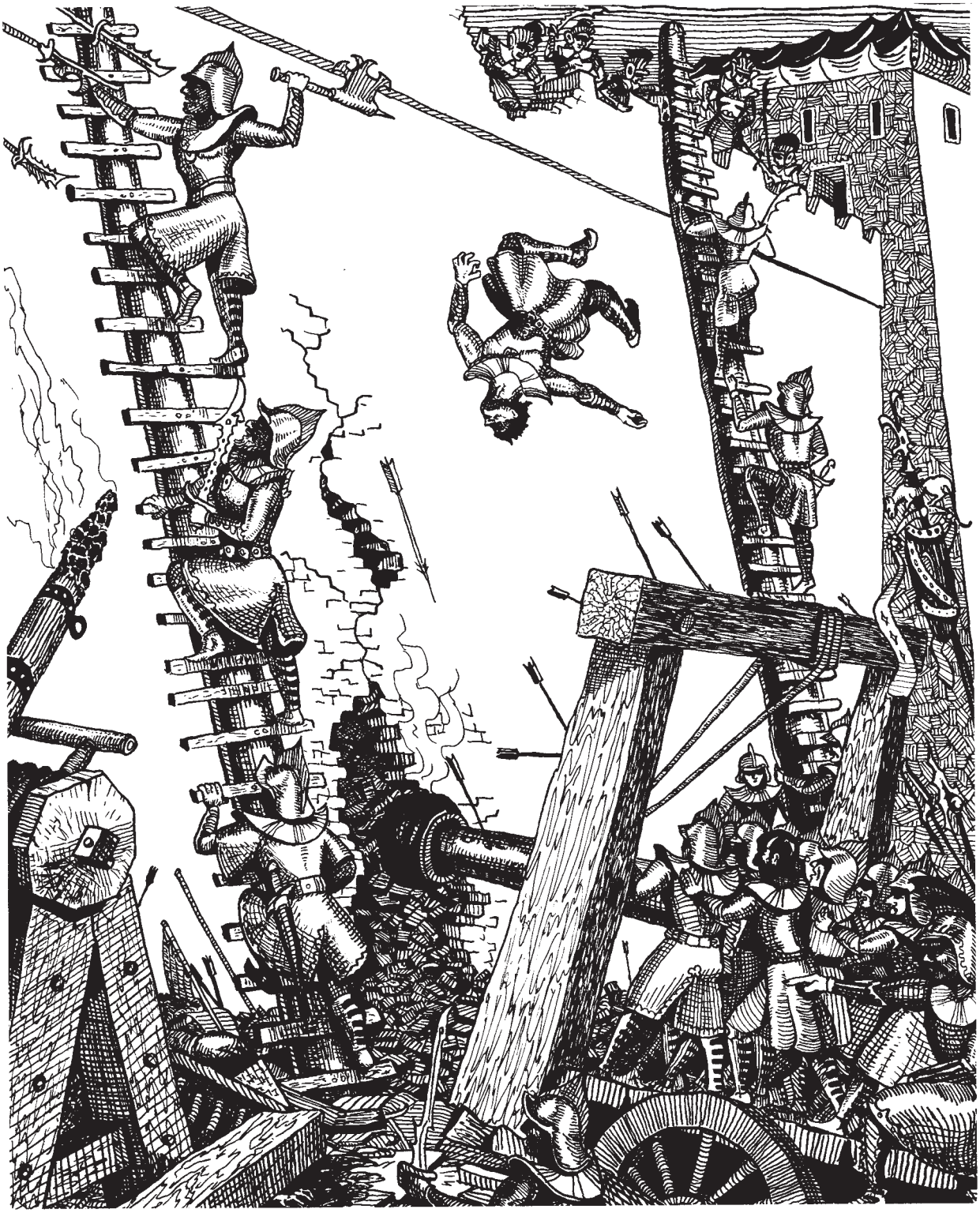

The Imperial Tsolyáni forces besieged and captured the Yán Koryani fortress-city of Ke'ér in 2,351 A.S. This picture shows the heavy infantry of the Legion of Serqu, Sword of the Empire, making the final assault on the second wall. Shortly after this the city fell to General Bazhán.

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1300. THE "EYES."

Aside from spells (usable only by Priests and Magic Users), Tékumel abounds with devices surviving from the ancient and glorious days of high technology. The most frequently encountered of these are the "Eyes," so named because they are shaped like small, dull gems, with an eye-like aperture on one side and a protruding stud on the other, which activates the device. The most usual source for these objects is the Underworld beneath the older cities, although a few may occasionally be purchased from the Priests of one or another of the Gods. Many fakes are manufactured, of course, and players should beware of fraud!

Whenever an Eye is found, its powers must be ascertained. Some 50 percent of all Eyes have a tiny inscription on the back, written in one of the ancient languages (roll randomly against the list given in Sec. 420). Eyes with no inscription must be tested — sometimes with unlooked for results. Once the function of the device has been determined, the referee rolls percentile dice, and the score is the number of "charges" remaining in the Eye: i.e. the number of times it can be used before it becomes exhausted. Again, some 50 percent of all Eyes have a tiny dial just below their operating stud which indicates charges remaining; the figure shown changes each time the Eye is used. Other Eyes lack this convenience, and the referee must keep track both of his original secret roll and also the number of times the Eye is used.

There is a 5 percent chance that a given Eye will be defective, deteriorated over the long centuries of disuse. If this is indicated, the referee rolls percentile dice again as follows: 1-50 = the Eye is now completely inactive; 51-80 = the Eye has only half its indicated charges; 81-90 = the device has an effect opposite to its normal purpose, or its effect is distorted in some way (referee's option); 91-100 = the Eye explodes, doing four 6-sided dice of damage to the user and two dice to any character within ten feet of him!

1310. DESCRIPTION OF THE EYES.

The following list is not exhaustive, and the referee may insert other types into the game as he sees fit.

1. The Abominable Eye of Detestation: This causes 1-12 beings to flee from the user in utter horror and revulsion. It is especially efficacious against undead. It has a range of 4 inches and a duration of 10 combat rounds (one turn). A saving throw against Eyes is permitted the victim. Although a victim of this Eye will try to flee, he will be able to fight if meleed or if cornered: +2 are added to the scores he needs to hit, and -2 is subtracted from his damage dice.
2. The Excellent Ruby Eye: This fairly common device gives the user the power to "freeze" 1-6 beings (saving throw permitted, however). The victim is frozen at the exact moment of time (for him) when he was struck, and no act, thought, etc. can be undertaken while under the influence of this Eye. Another charge of this device is needed to release a victim; no spell, etc. will succeed. This Eye has a range of 5 inches (50 feet in the Underworld).
3. The Eye of Advancing Through Portals: This Eye projects a force which opens any door, blasts down a wall of rock up to one inch (10 feet) thick, and can create a tunnel one inch long through solid rock. It has a range of just one inch, and thus, though it may appear an ideal anti-personnel weapon (a person blasted with it is splashed all over the nearest wall, unless a saving throw — symbolising his chances of dodging the beam — is made), but the short range renders it a dangerous weapon at best.
4. The Eye of Aerial Excellence: This permits the user and 1-12 companions (roll a 12-sided die) or equivalent weight to fly up to 30 inches per turn for a maximum of four turns per charge. Any comrades or objects picked up must be within a 5 foot radius of the user of this Eye. A saving throw is permitted any hostile or unwilling being (i.e. one who does not wish to be "flown").
5. The Eye of Allseeing Wonder: This Eye projects a beam one foot in diametre which reveals all invisible objects or beings, dimensional doors, etc. It also serves as illumination in the dark. Each charge lasts one turn and last a vision length of 12 inches.
6. The Eye of Being an Unimpeachable Shield Against Foes: This Eye provides immunity from all edged or blunt weapons (magical or not). Its effects last two turns (20 combat rounds), and as many as four beings (roll a 4-sided die) can be protected. It has no power against spells, Eyes, or other magical devices.
7. The Eye of Bestowing Life: This Eye immediately revivifies any being slain within the last three weeks. Any small fragment is enough for the Eye to act upon. No rest is necessary before returning to normal activity. Whenever this Eye is used, the referee rolls percentile dice: a score of 91-100 = no points are lost from the character's constitution (cf. Sec. 413). This Eye is rare.
8. The Eye of Calling Forth an Unconquerable Army: This device contains a force of up to 100 automaton fights within it per charge. These beings are retained by the Eye upon another dimensional plane, and when released, they fight as Armour Class 2, have 3+1 hit dice, move at a speed of 9" per turn, and use swords and shields (no missiles). They remain on this plane no longer than two turns (20 combat rounds) and then must return to the Eye. The number of automatons called forth on a given charge is determined by rolling percentile dice; there is always a maximum of 1-100 such beings, even if

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some have been slain previously. These automatons are fighters only and cannot obey other orders (e.g. open doors, search chests, stand guard).

9. The Eye of the Creeping Fog of Doom: This Eye produces a cloud of any gaseous element the user requires. Its settings were known only to the ancients, however, and most of these devices now produce poisonous gases (50 percent chance of nerve gas, 40 percent chance of contact gas, and 10 percent chance of some nonharmful element, such as oxygen). The cloud is blown out at a speed of six inches per turn, and it covers an area 100 feet square. It lasts four turns before dissipating. Beware of wind direction, since the gas can blow back and slay its sender. This Eye must not be used in a confined space either, since the gas requires room to roll out and spread: a space at least 140 feet square is needed.
10. The Eye of Departing in Safety: This device instantly transports 1-12 beings (roll a 12-sided die) or equivalent weight to a predetermined place. It is necessary to focus the Eye first upon the place to which one wishes to return; after this, it automatically carries its load back to that place. It has a maximum range of 30 inches (300 feet), and if this Eye is used without first determining the destination, it transports the user into illimitable darkness from whence there is no returning. Note that this Eye may also be "unsett by simply twisting the stud, if the user changes his mind and no longer wishes to be focussed upon a previously selected location; this costs no charges.
11. The Eye of Exquisite Power Over Maidens: This Eye charms any being of the opposite sex: if used by a male it charms females and vice versa. Nonhumans are not affected by it, however. The victim is allowed a saving throw, and if this is not successful, he or she adores the user until released by another charge from this Eye. It has a range of 6 inches and affects only one being.
12. The Eye of Frigid Breath: This device projects a beam of intense cold a distance of 12 inches. A saving throw is allowed, however, and if this is not successful, the victim dies. The beam of this Eye broadens out in a cone, and at 3 inches only one being is affected; at 6 inches 1-6 beings, and at 10 inches 1-12 beings. It is not halted by such obstacles as an intervening person, and thus if fired at the front ranks of an oncoming party, it affects the full number in spite of the fact that some beings are behind others. This Eye may be used in an area smaller than its range with no harm to the user.
13. The Eye of Hastening Destiny: This Eye causes the user and 1-6 companions to move at three times their usual speeds, giving such persons the possibility of three blows per combat round. It affects only beings within a radius of 5 feet, has a range of one inch, and lasts two turns (20 combat rounds). In spite of this added speed, a person under haste has only one chance at surprise and one reaction time throw.
14. The Eye of Illuminating Glory: This Eye creates a soft radiance around its user and has a range of 3 inches. It lasts for ten turns and can be capped and reopened at will. This light does not negate the chance of surprise.
15. The Eye of Incomparable Understanding: This Eye translates any human or nonhuman language (spoken, not written) telepathically into the user's speech. The user can similarly communicate with any being in that being's language. Each charge lasts four turns and has a maximum distance of 3 inches: i.e. any conversation heard at a greater distance than this is simply not understood.
16. The Eye of Indefinable Apprehension: This Eye causes 1-100 beings of levels I-III (roll percentile dice) to panic and attempt to flee. It is usable only upon humans, nonhumans, and animals, and there is no effect upon automatons, undead, or the supernatural creatures of the Underworld. It also affects 1-6 beings of levels IV-VII, and one being of levels VIII-up. A saving throw is permitted. It has a range of 4 inches and lasts three turns (30 combat rounds). Again, meleed or cornered beings may attempt to defend themselves; cf. Eye no. (1) above.
17. The Eye of Insubstantial Visioning: This Eye creates hideous illusions which affect humans of levels I-VI, nonhumans of levels I-IV, and all animals and creatures of the Underworld having less than 5 hit dice (except androids, automatons, and undead). There is a 60 percent chance that humans will believe these illusions, a 40 percent chance of a nonhuman believing them, and a 70 percent chance of an animal, etc. will be affected by them. Damage done by one of these illusions to a creature believing in it is treated as real damage. The Eye has a range of 4 inches and a duration of two turns (20 combat rounds).
duration of two turns (20 combat rounds).
18. The Eye of Joyful Sitting Amongst Friends: This device turns 1-3 human or nonhuman enemies into devoted friends for a duration of four turns. A saving throw is permitted, of course. This Eye has a range of two inches.
19. The Eye of Madness: This Eye causes humans, nonhumans, and animals (but not automatons, androids, or undead) to fall into fits of gibbering insanity. It has a

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range of 4 inches and affects 1-12 beings. A saving throw is permitted. The effect of this Eye is permanent unless the victim is touched with a Heal Serious Wounds spell or the Ineluctable Eye of Healing. The referee will determine randomly the actions of a person thus stricken with insanity.

20. The Eye of Non-Seeing: This Eye renders 1-6 beings invisible for three turns. It has a range of only one inch (i.e. a 10 foot radius around the user). Beings made invisible by this Eye may fight while invisible. Users of this Eye add +3 to saving throws against aimed weapons (e.g. other Eyes), and +2 to the amount required to hit them.
21. The Eye of Opening the Way: This Eye automatically finds and opens secret doors within a range of 2 inches. It also warns the user of a trap by buzzing when brought within one foot of an object. One charge lasts two turns.
22. The Eye of Raising an Infernal Barrier: This device raises a wall of flame 20 feet in front of the user. This wall lasts two turns and is 10 feet high and up to 30 feet wide (adjusting to the room size). This Eye should not be used unless there is a distance of 20 feet clear in front of the Eye; otherwise the user himself may be incinerated. If used as a weapon against beings 20-30 feet in front of the user, these victims are allowed a saving throw to jump free; if this is not made, the victim takes 3 6-sided dice of damage.
23. The Eye of Regeneration: This Eye causes a lost limb or organ to regenerate completely within two turns. It does not restore the dead to life, however. This Eye is useful against damage done by a Mu'ágh (cf. Sec. 1129 (6)). Each limb or organ regenerated requires one charge.
24. The Eye of Retaining All Things: This Eye opens a door into a vacant dimension in which the user may store up to 100,000 Kaitars in weight. It does not require another charge to return such stored objects to this plane. There is no oxygen on the plane reached by this Eye, and thus living beings cannot be stored within it. It is also necessary to rope objects together, if several are to be stored in this device, since they may otherwise drift out of reach in the void within. Any size object may be sucked into this Eye, providing only that some small corner be small enough to fit within it.
25. The Eye of Retarding Destiny: This Eye permits the user to slow the rate of motion of 1-12 beings to one-third of normal speed. A saving throw is permitted. This device has a range of 3 inches and lasts two turns (20 combat rounds). Cf. Eye no. (13) above.
26. The Eye of Returning Unto Darkness: This causes the user and 1-6 beings to be surrounded by total darkness, adding +3 to hits made against them, but cutting off their vision and making it impossible for them to fight. This device lasts two turns. If used as a weapon to blind an enemy party, it has a range of two inches, and a saving throw is permitted. +3 is also added to the scores needed to hit an enemy struck by this Eye.
27. The Eye of Rising Above All: This Eye negates gravity and allows the user to rise up to 24 inches straight up into the air. He can also use it to degravitise up to 1,000 pounds of weight and then can pull the load along behind him effortlessly. Each charge lasts five turns and has a range of two inches.
28. The Eye of Ruling as a King in Glory: This mechanism causes 10-1,000 beings (humans and nonhumans of levels I-II) to follow the user loyally and obey his commands for ten turns. It has a range of 12 inches. It does not affect beings of higher levels, animals, automatons, androids, undead, etc. A saving throw is permitted. If the Eye is smashed, control over these victims disappears.
29. The Eye of Strengthening the Majesty of Weapons: This device adds +1 each time it is used upon an edged steel weapon up to a maximum of +3. It may be used similarly upon blunt weapons, armour, shields, etc., but its maximum on these is +2. Each usage requires one charge. Its effects are permanent.
30. The Eye of Transformation: This Eye changes the alignment of one being (human or intelligent nonhuman **only**) to the opposite: i.e. good to evil, or evil to good. A saving throw is permitted. This Eye has a maximum range of one inch, and its effects are permanent unless reversed by another charge of this same Eye.
31. The Eye of Triumphant Passage Through Infernos: This device provides protection from walls of fire, Infernal Barriers, and the blazing obstacle created by Eye no. (22). The user can pass through these without harm. This Eye affects the user only and each charge lasts two turns.
32. The Incomparable Eye of Command: This Eye gives the user control over 1-12 beings (roll a 12-sided die). It has a duration of 2 turns and a range of 3 inches. A saving throw is possible: 16 or better on a 20-sided die for a being of levels I-IV; 13 for levels V-VIII; 10 for levels IX-up. A victim must obey the user of this Eye without volition of his own.
33. The Ineluctable Eye of Healing: This Eye cures diseases instantly and also cures two 6-sided dice of hit (wound) damage per charge. It may also be used instead of a successful saving throw against disease

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or poison; it must be used first — not AFTER a saving throw was attempted and failed. It has a range of one inch, and each charge can heal one being only.

34. The Splendid Eye of Krá the Mighty: This rare device can be used as a grapple to pull objects of up to 1,000 pounds of weight towards the user, or to push the same amount away from the user. It can thus pull or push down walls of up to 3 feet in thickness. It may also be used as a weapon doing four 6-sided dice of damage per charge, but its disadvantage is that an opponent must actually be within arm's reach in order for it to work against him. A saving throw is permitted him, moreover, signifying his chances of dodging the weapon's power-beam. Used against a wall or a heavy object, this Eye has a range of just five feet.
35. The Terrible Eye of Raging Power: This mechanism blasts a charge of electricity up to a range of 10 inches (100 feet). Its beam is a circle roughly 10 feet in diametre, and it thus hits 1-10 beings in the first three ranks of an opposing party. It does four 6-sided dice of damage, but a saving throw is permitted. Note that this Eye requires at least 100 feet in which to operate; otherwise the bolt rebounds upon the user.
36. The Thoroughly Useful Eye: This Eye has the power to recharge other Eyes: one charge can be restored to any of the preceding Eyes per day; it is only necessary to place the two Eyes in juxtaposition and press the stud on the Thoroughly Useful Eye. Recharging is immediate. The Thoroughly Useful Eye itself never requires recharging. It is naturally the rarest of all varieties of Eye, there being only four known specimens in the Empire and two known in other lands.

1311. Availability and Cost of Eyes.

Owners of Eyes (including the Temples) are normally quite jealous of their possessions, and it will be rare to find one of these devices for sale — a 5 percent chance is perhaps approximately correct, although some common types (e.g. the Eye of Illuminating Glory, the Eye of Frigid Breath, etc.) may be given a 10 percent chance of being for sale, while there is no chance whatsoever that an Eye of Bestowing Life or a Thoroughly Useful Eye would ever be sold — indeed, players finding either of the latter two types may well have to contend with a polite but firm representative of the Omnipotent Azure Legion who will offer a choice of money or the impaling stake for the greater glory of the Seal Emperor!

If a "common" Eye is for sale, the referee may determine its price by rolling percentile dice and multiplying the result by 1,000 Káitars. Less common (or more destructive) types will multiply the percentile dice result by 10,000 Káitars, and really rare varieties will multiply by 100,000 Káitars.

Nonplayer characters may occasionally "loan" Eyes to a party for a specific purpose and/or length of time. A score of 91-100 on the Nonplayer Character Reaction Table (Sec. 1020) would indicate that this is the case, depending upon the scenario and the usefulness of the Eye to the mission. A nonplayer character employer may choose to accompany the party, on the other hand, and use his Eyes himself.

1400. AMULETS.

Aside from the Eyes, various other types of ancient mechanisms are encountered. These include Amulets, Miscellaneous Magical Devices, Scrolls, Books, and Enchanted Arms and Armour.

There are twelve types of Amulets:

1. The Amulet Against the Iniquitous Nshé: This small heart-shaped bronze amulet is inscribed with a charm in the crawling, convoluted script of the Language of Tsáqw (ancient Yán Koryáni). If read by one who knows this language against a Nshé (cf. Sec. 1221 (15)) which has NOT assumed a man-like form, there is no danger of attack: the creature will retreat as far as it can. If the area is large enough, however, it may try to flow AROUND the holder of the amulet and attack others in his party (70 percent chance of this); there must be a space of 20 feet between the amulet and the Nshé at all times. If the Nshé has taken on its man-like form before the amulet is used, the amulet has no effect upon the creature.
2. The Amulet of Finding Treasure in the Underworld: This amulet is a small obsidian beetle. It can be used only once, and it then crumbles to dust. It infallibly guides the user to the nearest treasure hoard in the Underworld. Maximum range: 300 feet.
3. The Amulet of the Good God: This amulet gives protection from the terrible Hrá (90 percent chance that they will retreat, unless meleed) and also against other undead (50 percent chance that these will run away). It has a range of 30 feet and lasts four turns. Note that this amulet cannot be used by evil characters; an evil being picking it up suffers 1-6 6-sided dice of damage (roll a 6-sided die to determine the number of dice damage taken). It is a small, sparkling blue stone in the shape of the Sacred Oval of Lord Hnálla, Master of Light.
4. The Amulet of Invincible Steel: This amulet gives protection to its wearer against the steel-destroying secretions of the Ngáyu. It affects only items carried upon his person, of course. It is a small, dull square bar of some corroded-looking steel-like metal.
5. The Amulet of Mastery Over Rényu: This amulet gives the wearer the power of controlling 1-3 Rényu (cf. Sec. 1128 (9)). The latter are allowed a saving throw of 13 or better on a 20-sided die. If a Renyu fails

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to make this, it serves the holder of this amulet loyally as long as it lives. No animal trainer is needed. This device looks almost like a small furry pinecone of some indeterminate substance.

6. The Amulet of Perceiving the Scintillation of Metals: This amulet gives the user the power to perceive any store of metal within a range of 20 feet. It is a small arrow of greyish metal, and it will point to the largest hoard of metal of any kind within its range. Its effects last for two turns, and its charges must be checked by percentile dice (it, too, can be recharged by the Thoroughly Useful Eye). It does not distinguish between various metals, of course.
7. The Amulet of Peace Amongst the Servers of Ksárul: This device causes all of those Underworld creatures created by the ancient Priests of Ksárul to cease hostility against the user. It has a range of 20 feet, and its effects last three turns. It affects specifically the Hrá, the Mrúr, and the Qól. The Biridlú, the Marashyálu, and the Tsú'uru have a 20 percent chance of ceasing to fight against the holder of this amulet as well. Of course, if any hostile action is taken against these creatures, they will defend themselves. Charges of this device must be checked by percentile dice; cf. no. (6) above. It is a small purplish gem.
8. The Amulet of Power Over the Undead: This amulet gives the wearer the power to turn away the undead: the Vorodlá, the Tsóggu, the Hrá, the Hurú'u, the Mrúr, and the Shédra all have an 80 percent chance of retreating before this amulet. It has a range of 30 feet. In form, this is a small mummy-shaped statuette of blue faience, inscribed in ancient Salarvyáni. Note that it is only usable by a Magic User. It has no limitation upon its charges, but it can be utilised only once against any given group of undead beings.
9. The Amulet of Protection Against the Grey Hand: This amulet, a small bronze circlet with a ruby-like gem in its centre, renders its wearer immune to the terrible Grey Hand spell (cf. Sec. 433). It has no limitation upon "charges," but it is "loyal" to its wearer and loses its effectiveness if sold or traded to another character while its wearer lives. It is activated simply by putting it around one's neck.
10. The Amulet of Ruling the Ru'ún: This amulet gives the wearer power to control the Ru'ún, the mighty bronze demons of the Underworld (cf. Sec. 1221 (18)). It can control 1-4 of these beings for two turns, and the Ru'ún are allowed a saving throw of 13 or better on a 20-sided die. It has a range of 20 feet. In form, this amulet is a plaque of greenish metal inscribed in Llyáni, and it is usable only by a character knowing this language.
11. The Amulet of Safety Amidst Putrefaction: This amulet allows the wearer and 1-6 comrades to move unharmed among the Shunned Ones (cf. Sec. 1127 (9)). Its effects last four turns, and the charges of this device must be checked by percentile dice. This amulet is a small ivory-like ball, decorated with mystical symbols and devices.
12. The Amulet of Warding Off Thúnru'u: This amulet causes 1-6 Thúnru'u (cf. Sec. 1221 (22)) to flee. If meleed, however, these beings will turn and fight. Although there is no saving throw against this amulet, it can only be used once against any given group of Thúnru'u. It has a range of 30 feet, and its effects last two turns. This device looks like a small coppery cone, and it bears an inscription in Mihálli. It may be used by any character, however.

1410. AVAILABILITY AND COST OF AMULETS.

Like the "Eyes," amulets are rather rare, and there is only a 10 percent chance that a Temple will wish to sell one. Relatively "common" amulets are: nos. (2), (3), (5), (6), and (8). Very rare ones are: nos. (7), (9), (10), and (11). The referee may determine prices as for "Eyes"; cf. Sec. 1311.

1500. MISCELLANEOUS MAGICAL ITEMS.

These are special devices constructed by one or another ancient sorcerer. They are usually unique, although duplicates do indeed exist of a few of them. Once found by a player, the item should be removed from the list (unless a duplicate is indicated), and the referee should then develop other items at his own discretion, keeping in mind the need for game balance and conformity to the mythos of Tékumel.

1. The Alluring Maiden of Ngá: This android is fashioned like a beautiful girl and has the ebon hair and paper-white skin common to all androids of the ancients. The particular mission of this creature is to assassinate the enemies of her owner. She is an accomplished stalker and moves soundlessly, striking with noose, dagger, or poison as the occasion warrants. She may also have 1-3 Eyes (roll randomly to determine which ones). She fights as Armour Class I and has six hit dice. Aside from the tasks connected with her mission, however, she is totally mindless (and hence not detectable by telepathy). Once assigned her victim, she never abandons her pursuit until he or she is dead, but because of her lack of individual will she cannot speak or interact socially, and she cannot be assigned other tasks. Her charges must be checked with percentile dice, and each assigned mission requires 10 charges: thus, a roll of 90 would permit her owner to send her on nine missions.

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Round fractions off to the nearest decade. There is also the possibility that she may turn upon her owner: at the beginning of each mission he must roll 8 or better on a 20-sided die; if he fails to do this, she attacks him instead of obeying his command, symbolising the breakdown of her ancient circuits. There are only two of these android assassins known.

2. The Boots of Changéla: The long-dead wizard, Changéla of Kettuláno, created a pair of boots which permit the user to walk upon water. These never require recharging and have no distance limitations. The wearer can carry a load of up to 250 pounds without sinking. It is said that there is only one pair of these boots.
3. The Chariot of the Gods: This is a flying vehicle, actually an ancient air car. It carries 1-6 persons and flies 30 inches per turn. Its charges must be checked with percentile dice, and it may be recharged by the Thoroughly Useful Eye. The sides and bottom of this vehicle are proof against all missiles smaller than a catapult stone. Various Eyes and magical spells may penetrate it, of course. There are rumours of several of these devices — including a "stable" of five or more said to be buried beneath the great city of Tsámra in Livyánu.
4. The Clockwork Automaton of Qiyór: This is a fighting robot of Armour Class I. It has 10 hit dice. It fights for ten melee rounds and then requires one round to rewind. Its weapons are two huge broadswords, and it thus has two hit chances per round. These broadswords are also +2 on damage. According to the book "Básrimyal hiMazák" (Men of Power) by Tlékku Beshyené, the wizard Qiyór created ten of these robots for his master. Two are known: one was recently destroyed in Milumanayá, and the other is in the hands of the Mu'ugalavyáni.
5. The Crystal Claw of Kúrutesh: This device provides communication with and control over all animals, including flyers and water beasts, though not intelligent or semi-intelligent creatures and not over the artificial creatures of the Underworld. Control lasts three turns, and beasts may be controlled up to a range of 12 inches. Charges on this device must be checked with percentile dice, and it may be recharged by the Thoroughly Useful Eye. There is only one of these Claws.
6. The Cup of Súbadim the Sorcerer: This device emits a stream of any liquid the user wishes. It has a range of one inch, and the stream of liquid lasts one melee round per charge; its charges must be checked with percentile dice. This cup can be used to create water, provide oil or inflammable chemicals to be then set on fire, or to throw acid upon a recalcitrant lock or even upon an enemy. There is only one of these devices.
7. The Emerald of Hagárr of Paránta: Constructed by an ancient wizard for this famous buccaneer, this gem gives power over water beings for one turn per charge. It has a range of 6 inches, and its charges must be checked with percentile dice. There is only one of these gems.
8. The Glorious Cloak of Many Eyes: This richly brocaded cloak, patterned with designs in the form of many tiny eyes, gives the wearer the power to project his invisible self up to 30 inches and thus see and hear all that transpires there. He can take no part in any actions at his target location, of course. Charges must be checked with percentile dice, and the Cloak can be recharged by the Thoroughly Useful Eye. There are said to be three of these Cloaks.
9. The Gloves of Chirené: The mythological demon-warrior of N'lýss possessed these gloves which enhanced his strength: add +3 to all hit dice possibilities (cf. Sec. 720) and multiply all damage dice scores by two. Charges for this device must be checked with percentile dice, and it may be recharged by the Thoroughly Useful Eye. There is only one of this item.
10. The Hammer of Pendárte of Khéiris: This terrible warhammer is +2 on hit chances and +3 on damage. It automatically returns to the user's hand after it has been thrown. It never requires recharging. There is only one of this item, said to be hidden somewhere in Yán Kór.
11. The Helmet of the Three-Pointed Star: This helmet restores life to any being slain within the past 24 hours. A being revivified by this device may return to normal activity at once, and no points are lost from his constitution (cf. Sec. 413). Charges must be checked by percentile dice, and the device may NOT be recharged. It is said that there are ten of these helmets on Tékumel.
12. The Jade Bowl of the God-King of Purdánim: This device is a simple bowl of green jade. By looking into it, the user can exchange his mind with that of another being (of the same race — one cannot place a human mind in a Ssú body, for example) who is within its 12 inch range. The victim is allowed a saving throw, however, if he or she wishes to resist the exchange: use the saving throw column for Eyes; cf. below. Charges on this device must be checked with percentile dice, and it is NOT rechargeable. There are only two of these devices, according to legend. The mind exchange, once completed, lasts for 24 hours. If the user is slain while in the exchangee's

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body, he is dead and cannot return to his own body, which then becomes the permanent property of the exchangee!

13. The Ladder of Mrĭddu the Magician: This device can be folded up until it is the size of one's hand, and its weight is only some six ounces. Yet it unfolds into a ladder over 50 feet long. This will hold up to six men (or equivalent weight) at one time, and at its top there are tiny claws which hold it securely in place until its user wishes to remove it. This device may be used repeatedly. It is said that there are three of these scattered across Tékumel.
14. The Lightning Bringer: This is actually a piece of ancient artillery. Shaped like a large tube and projector on wheels (and self-propelled), it can smash through a six-foot thick wall with each charge, with an areal damage of two inches diametre. It has a range of 24 inches. If fired at a being, it does 10 6-sided dice damage. Its charges must be checked with percentile dice, and it can be recharged by the Thoroughly Useful Eye. Its propulsion system moves it at a rate of 6 inches per turn with no charge expenditure. There at least fifteen of these devices (three in the arsenal of the Imperium at Avanthár).
15. The Little House of Tranquil Dwelling: This small cube of mirror-like substance has the power to draw the user inside the device and thus protect him from all attack for as long as he chooses to remain within it. Entrance (for one person only) is effected by pressing a stud on the outside of the cube, and exit is similarly accomplished by pressing a stud on one of the interior walls. Inside this refuge there is breathable air, and it can be stocked with food and drink to last a lifetime. There is no communication with the outside world, however, once one is inside. This device was originally found on a planet far from Tékumel in the crater of some long burned out atomic explosion. It was occupied by the corpse of some ancient creature who had chosen to live out his life inside the cube rather than emerge into the radiation holocaust outside. The Little House was brought to Tékumel by early human settlers and was since lost. It is said to survive somewhere in one of the Underworlds below the most ancient cities. The Little House requires no recharging. There is only one of this item, of course.
16. The Magical Chest of the Topaz God: So old that the origin of its name is lost, this small, common-looking bronze chest will hold any amount of treasure, weapons, etc. (though not living beings), providing that one edge, corner, or protuberance is small enough to be fitted into its 6 inch square mouth. It never requires recharging. There are five or six of these chests, if legends throughout Tekumel are to be trusted.
17. The Mallet of Inimitable Fealty: This device dates from the great Empire of Éngsvan hlá Gánga. It is a small, silvery mallet-shaped mechanism with a leather-covered handle. When taken from its sheath and touched to any exposed part of a victim's body, a mind-bar is created: the victim can be made intensely loyal, be caused to forget something, be sent upon a quest, etc. This is an immensely powerful device, and all experience levels are affected by it: a saving throw is possible, but a 17 or better on a 20-sided die is required for all beings. Like an Eye, this machine has charges (to be checked with percentile dice) and an indicator in Engsvanyáli. It is rechargeable through the Thoroughly Useful Eye. Each charge lasts for one month of game time, and if the saving throw is not made, the mind-bar cannot be terminated until its period is completed. There are approximately fifteen of these devices, one in the possession of the Priests of Vimúhla, and another in the hands of a senior noble of the Royalist Party.
18. The Mighty Wall of Thúmis: This device creates a wall of bronze ten feet high, thirty feet wide, and six feet thick per charge. It will also fit into smaller areas without harm to the user (but also without added thickness or height). This barrier lasts two full turns. Charges are to be checked with percentile dice, and it is rechargeable with the Thoroughly Useful Eye. There is no charge indicator. Some seven or eight of these devices exist.
19. The Music Box of Nekkuthâne: This little music box produces a sweet and compelling melody which gives control over the fearsome Ngóro (Sec. 1221, (14)) for one turn per charge. Its charges must be checked with percentile dice, and it is rechargeable with the Thoroughly Useful Eye. Only one of this item is recorded in history.
20. The Silver Serpent of Nayári of the Silken Thighs: The famous queen of the Bednállja Dynasty used this device to rid herself of unwanted lovers and others. It is a tiny silver serpent some six inches in length. It bites with deadly effect (-2 on all saving throws against poison for all beings). It can crawl 6 inches per turn, and there is a 75 percent chance that a victim will not see it, no matter how powerful he may be or how high his level of experience. Its charges must be checked with percentile dice, and there is a small charge indicator just behind its head. Once set in motion, it will proceed to a specific destination and bite any being found there; afterwards it will return to its owner and deactivate itself.

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If attacked, it fights as Armour Class II and has two hit dice. Because of its small size and its great speed and dexterity, -2 is subtracted from any opponent's hit chances. There is only one of this item.

21. The Skullcap of Girigámish: This device is the invention of an ancient sorcerer of the Bednállja Dynasty. It is a simple brass cap with a small box-like protuberance at the back. It conveys immunity from having one's thoughts read by a telepath and also from the ESP spell. Like an Eye, it has charges (checked with percentile dice) and an indicator in Ancient Salarvyáni. Each charge lasts for one day. One of these items is definitely known to exist, and there is the possibility of several more, since the sorcerer Girigámish prepared several of these devices for the Brotherhood of the Priests of Ksárul. It is rechargeable as above.
22. The Speaker to Heaven: This mechanism provides communication with the Gods and their Cohorts (see below). Add +10 percent to the chances of Divine Intervention for the user of this device. The Speaker is a small golden image of some ancient deity, made of a gold-like metal and set with rubies. Its charges must be checked with percentile dice, and it has an indicator in Llyáni. There is only one of this item, and it is not rechargeable.
23. The Trumpet of Metállja: This mighty horn belonged to the hero Metállja of Salarvyá. With it, one can summon any android or automaton within a 6 inch radius to do the bidding of the user for two turns. The Horn has charges, and these must be checked with percentile dice. It also has an indicator in Ancient Salarvyáni. Note that it can be used only by a being with a strength of 96 or more (cf. Sec. 411), since it requires great power to blow it. There is only one of this item. It is not rechargeable.
24. The Wondrous Enhancer of Jewels: This device is an automatic gem cutter and polisher. It adds to the value of any jewel placed inside its aperture. Multiply the assessed value of the gem by 10 to determine its worth after it has been treated with this device. The charges of the Enhancer must be checked with percentile dice, and it has an indicator in Ancient Tsolyáni. It can be recharged by the Thoroughly Useful Eye. There are at least ten of this item.

Miscellaneous Magical Items will never be found for sale, although they may occasionally be borrowed from a Temple or from the Imperium for specific missions.

1600. SCROLLS.

Scrolls are simply individual pieces of parchment or Tlésa paper with one or more spells written upon them. Most scrolls are of use only to Priests and/or Magic Users. Spells can normally be used only ONCE, after which they disappear. There is a 10 percent chance that a spell will remain for a second use, however. There is also a 50 percent chance that a scroll will fade to illegibility if a player does NOT attempt to read it at once. If the finder and his party have no one who can read the language of the scroll, they must take it to a Temple or to someone else who can. Temple Priests who perform this service will charge percentile dice times 10 for each spell on the scroll.

1610. DETERMINATION OF SCROLLS.

There is a 60 percent chance that a scroll of spells will be written in one of the modern languages of Tékumel, and a 40 percent chance that it will be in one of the ancient tongues. If a scroll in a modern language is indicated, roll a 20-sided die and consult the table on the left below. For a scroll in an ancient language, roll a 20-sided die and consult the table on the right.

DIE ROLL	MODERN LANGUAGE
1-4	Tsolyáni
5-7	Salarvyáni
8-10	Mu'ugalavyáni
11-13	Livyáni
14-15	Yán Koryáni
16-17	Saá Allaqiyáni
18	Milumanayáni
19	Pechán
20	Ghatóni

DIE ROLL	ANCIENT LANGUAGE
1-4	Ancient Tsolyáni
5-7	Engsvanyáli
8-10	Ancient Salarvyáni
11-13	the Tongue of the Priests of Ksárul
14-15	Llyáni
16-17	Mihálli
18-19	N'lýssa, the Tongue of the Dragon Lords
20	Tsáqw, Ancient Yán Koryáni

Scrolls are divided into 12 types, according to the nature and number of spells they contain. Unless specifically indicated, spells found on scrolls are those listed in Sec. 510, Bonus Spells; hence the "Group I," "Group II," and "Group III" notation. The referee rolls a 12-sided die to determine which type of scroll has been found and then rolls to determine which spells it contains. Scroll types are:

Type I	One spell of Group I
Type II	Two spells of Group I
Type III	One spell of Group I and one of Group II
Type IV	Two spells of Group I and one of Group II
Type V	Two spells of Group II
Type VI	One spell of Group III
Type VII	Two spells of Group III
Type VIII	One spell of Group II and two of Group III
Type IX	ESP and Revivify [cf. Sec. 432]
Type X	Necromancy and the Grey Hand [cf. Sec. 433]
Type XI	Remove Curse, Monster Control, and Cure Serious Wounds [cf. Secs. 432 and 433]
Type XII	Cursed Scroll

The curse contained in Type XII, the "Cursed Scroll," requires special discussion: it takes effect immediately upon all beings within a ten foot radius of the person attempting to read it. It does this regardless of the language in which it is written. The effects of the curse are determined by rolling a 20-sided die and consulting the following table:

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1-6	All affected take 2 6-sided dice of damage
7-10	An Underworld being of the referee's choice appears
11-13	All affected are struck with a rotting plague (fatal within two turns if a Cure Serious Wounds spell or the Eye of Healing is not applied)
14-16	All affected are transformed into creatures of the referee's choice
17	All affected are transported to a randomly chosen hex of the large terrain map
18	All affected are paralysed. Saving throws against paralysis must be made.
19	All affected are slain. No saving throw is permitted, but revivification is possible.
20	The hideous demon, Kukligásh the Eater, appears in the midst of the party. He is some 14 feet tall, is shaped like a ragged tent, and has four tentacles which give him four hit chances per melee round. He has 12 hit dice and fights as Armour Class II. He automatically attacks any party and cannot be subdued or driven off by spells. He also cannot be slain; if his hit points reach zero, he simply disappears, leaving behind an emerald worth percentile dice times 100. He also has the power of speeding himself up to match a party using a Haste spell or the Eye of Hastening Destiny.

1620. AVAILABILITY AND COST OF SCROLLS.

Scrolls may occasionally be found for sale at various Temples. There is a 15 percent chance of one being available and for sale. Prices are determined by rolling percentile dice and multiplying the result by 1,000 Káitars for Types I-V, by 5,000 Káitars for Types VI-VIII, and by 10,000 Káitars for Types IX-XI. A Cursed Scroll is never found for sale.

1700. BOOKS.

Books contain spells, incantations to the Gods and their Cohorts, instructions of various sorts, manuals for the use of devices, etc. Omitting the thousands of books on history, rhetoric, philosophy, theology, etc., etc., for simplicity's sake and reducing the list to only those books which might have some game value, the following 24 titles are selected; the referee is free to devise and add further titles as he sees fit. One may assume that there are between two and five copies of each title to be found somewhere upon the planet. Thus, if a book is found, a 6-sided and a 12-sided die are rolled. If the score of the 6-sided die is 1-3, the 12-sided die's score indicates a book among the first 12 below; if the 6-sided die's score is 4-6, a book among the second 12 is indicated.

With certain exceptions noted below, a character attempting to read a given book receives its effects immediately, if he or she knows the language in which the book is written. One cannot simply read the title and hope to escape the effects of a dangerous book! If the language is not known, the character usually escapes the effects of the book — indeed, he or she will not be able to identify the book at all: scripts differ widely, and an unknown language simply appears as a mass of squiggles on a page. Most books will remain to be read (80 percent chance), but some (20 percent chance) will disappear if not read at once. Unidentified books can be taken to the Temple of Thúmis by good characters and to the Temple of Ksárul by evil ones. The Priests charge a fee for reading a book: percentile dice times 20, and they may wish to buy the book, offering percentile dice times 100 or 500, at the discretion of the referee. A nonplayer character may also be ordered to read a book, but since this is an action designed to evade damage to the players themselves, the referee may dupe the nonplayer character (and hence the players) by having the book appear as something else — a treatise on cookery, for example.

The books are:

1. Korúnkoi hiQiyór: "The Book of Qiyór." This treatise, translated into modern Tsolyani, consists of a book of spells and incantations prepared by the wizard Qiyór. It is effective for Magic Users only: a good Magic User is promoted one experience level upon reading the book; an evil Magic User goes up one level as well, but takes two 6-sided dice damage. A fighting man cannot read this book at all, and it thus has no effect upon fighters. The book is also of no use to Priests, although an evil Priest takes the two 6-sided dice damage mentioned above.

2. Korúnkoi hiSsánu hiMissúma: "The Book of the Dance of Death." This book is written in modern Tsolyáni. Again, this book is of use only to Magic Users: the book is dedicated to Lord Hry'ý, the Supreme Principle of Evil, and an evil Magic User who reads it advances one experience level. A good Magic User LOSES one experience level. An evil Priest gains one 6-sided die of hit points permanently; a good Priest loses one six-sided die of hit points similarly. A fighting man takes a 12-sided die of damage just by opening the cover! The book is harmless to nonhumans.

3. Korúnkoi hiKhéshdu hiMrúrgayal: "The Book of Sending Forth the Hated Dead." This treatise in modern Tsolyáni can be read by an evil Priest of level V or higher. It is dedicated to Lord Ksárul, the Doomed Prince of the Blue Room. The book gives an evil Priest two powers: it adds one 6-sided die of damage to any successful hit he makes on an opponent (including Eyes and spells) for four turns after reading the book. It also gives him control over any undead being for five turns immediately after reading the book. This book, unlike many others, can be retained and used over and over again — but only once a week. A Magic User of either alignment, a good Priest, or an evil

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Priest of less than level V, take two 6-sided dice of damage. An evil Priest of more than level V is unaffected, while fighting men of either alignment of less than level V are slain instantly just by a glance inside the cóver. A fighter of higher than level V takes a 12-sided die of damage.

4. Korúnkoi hiSsyúsayal: "The Book of Mighty Swords." This volume in modern Tsolyáni is of use only to warriors. A fighter of level III or greater will advance one experience level by reading this book. This is only possible once, of course, for the book then disappears in a puff of smoke. Nonhuman fighters are also affected by this book, while it has no effect upon Priests of either alignment, or upon Magic Users.
5. Timándàlikh hitùplanMitlándàlisayal: "The Great Understanding of the Beloved, Great, and Powerful Gods." This book, in modern Tsolyáni, raises a good Priest of level IV or higher one further experience level. An evil Priest of any level takes two 6-sided dice of damage, while others are not affected at all. This tome is dedicated to Thúmis, Lord of Wisdom.
6. Chégudàlikh hiQón: "The Mighty Grace of Qón." This treatise in modern Tsolyáni is dedicated to Lord Qón, the Guardian of the Gates of Hell. A Priest of Qón (of any level) advances TWO experience levels upon reading this book, while any other good Priest or good Magic User advances one level. Evil Priests and Magic Users are slain by it, while fighting men are not affected.
7. Chánisayal hiHayá: "Powerful Maps of Glory." This is a book of treasure maps in modern Tsolyáni. They are usable by anyone of experience level III or higher. The referee will determine the number of maps by rolling a 6-sided die. He then uses the list of ancient cities in Sec. 1200 (or some other random method) to determine the location of the treasures. At the referee's discretion, they may lie hidden in the Underworld or be concealed somewhere above ground.
8. Korúnkoi hiKérdusayal: "The Book of Powerful Generals." This book, in modern Tsolyáni, is readable only by fighters of level III and higher. It advances the reader one experience level and also adds any two skills from Sec. 430 from the profession of Warrior. It is also usable by nonhuman fighters, but there is no effect upon Priests or Magic Users.
9. Dímlalikh tlaSsúgayal: "The Striking of the Hated Ssú." This book is usable by Warriors and Priests (i.e. those who can fight with weapons larger than a dagger). It is written in modern Tsolyáni. This book adds +5 damage points permanently to any successful blow struck against a Ssú opponent. It has no effect against other beings. This volume is dedicated to Karakán, Lord of War.
10. Hénganikh hiZhálmigan: "The Splendour of Decay." This book, in modern Tsolyáni, is dedicated to Sárku, the Five-Headed Lord of Worms. It adds +1 to the hit chances of any blow and +2 on damage dice permanently to the combat scores of evil Priests or Magic Users of level V or higher. Good Priests and Magic Users must roll a saving throw of 12 or better on a 20-sided die; if this fails, they are slain. If the saving throw is successful, the book has no effect upon these characters, while even a glance inside will slay any Warrior. Nonhumans cannot read the book and are not affected by it.
11. Li'ób Miffánsa Missrábchi'i MikKsárulkchi: "The Book of Sending Forth the Servant of Great Ksárul." This book, in modern Livyáni, calls forth the demon Origób, a hideous serpentine creature with six sucker-tipped mouths. This scaly being has 15 hit dice, fights as Armour Class I, and has six hit chances per melee round. It remains for only two turns, however (20 melee rounds), after which it disappears. This being is controllable by the user, who must be a Priest or Magic User. In order to master the demon, a character of levels I-III must throw a 17 or better on a 20-sided die; a throw of 14 or better is needed by characters of levels IV-VII; and a throw of 12 or better must be thrown by beings of levels VIII and higher. Otherwise Origób turns upon his "master." Fighters and nonhumans cannot use this book at all and are not affected by it. Blows struck by Origób are poisonous, and a spell of Neutralise Poison or an Eye of Healing must be applied within one turn after the character has been bitten. Origób moves at 15 inches per turn.
12. Chnéshaq KhyChnéshayalu: "The Mystery of Mysteries." This book is written in Classical Tsolyáni. It adds +5 percent to the possibility of Divine Intervention (see below). It is usable by all professional types, all levels, all races, and both alignments. Once read, it disappears, however.
13. Kízhaga Dlittlúmri: "The Book of Five Fingers." This tract, in Pechán, is usable by any Priest or Magic User and has no effect upon Warriors. It contains the following five powers: (a) the ability to fly 30 inches per turn for two turns; (b) the power to paralyse 1-6 hostile beings (victims are permitted a saving throw, however); (c) the power to regenerate one limb or organ destroyed by the acid of the Mu'ágh (Sec. 1129 (6)); (d) the power to cast three fireballs (range: 24 inches, diametre of damage: one inch; damage done: four 6-sided dice); and (e)

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the power to choose one extra Bonus Spell from Groups II and III in Sec. 510. This Bonus Spell remains permanently. Aside from (e), therefore, all of the powers of this book can be used only once, and the book then reverts to blank paper.

14. Jnéshtlaq Kéq Yóssu: "The Tome of Black Mold." This text is written in ancient N'lýssa. It can be used only by a Priest or Magic User of level V or above. Any lesser character — and all Warriors — suffer two 6-sided dice of damage, and the book then collapses into a pile of dust. A Priest or Magic User of the proper level is transported at once to the Secret City of Schyák in N'lýss, where he or she is allowed to remain in the Tomb of the Lord of Black Mold for one turn. This tomb is filled with ancient treasures, and the visitor may gather as many of these as he or she can physically carry. The referee rolls for the equivalent of two Type I treasures, and the character must choose from among these items. Note that the Eye of Retaining All Things and the Magical Chest of the Topaz God do not operate here, and the character must simply stuff his or her pouches and pack with as much treasure as can be managed within one turn. At the end of the turn the character is transported back to his former location with his treasure. Note the encumbrance limits in Sec. 920. The book can be used only once.
15. Guppŕshsha Hrákkuq Mazhzhátl: "The Book of the Fragrant Garden." This manuscript, in modern Salarvyáni, is useful only to Magic Users or Priests of experience level II or higher. Warriors take a 6-sided die of damage, and the book disappears. A Magic User or Priest of the proper level rolls a 12-sided die and undergoes the following results: a roll of 1-3 = the character is slain by a hideous fungus (no saving throw is possible, although the character may be revivified); 4-6 = the character is raised one experience level; 7-9 = the character receives the permanent power of ESP, the ability to detect secret doors and traps, and the power to grow or shrink to any size he desires for one turn; 10-11 = the character receives the power to detect good/evil, the power to detect shifting walls and passageways, and the power to transport himself and 1-6 beings 30 inches (the first two are permanent, and the third power is usable only once); a roll of 12 = the power to revivify good or evil beings (50 percent chance that he can revivify good beings and 50 percent chance that he will be able to bring evil characters back to life — never both; this power can be used three times only).
16. Zrú Hsún Ţĭ Ch'à: "The Excellent Travelling Volume." This book, in Tsáqw, is usable by any character able to read it. It has the power to transport the reader and 1-10 companions or equivalent weight to any destination on Tékumel the reader wishes, providing that he or she has been to that location physically before. It may be kept until needed but can be used only once. It does not bring the party back to its original starting point, however.
17. Jurrúmra Miye'éklun Tlakotáni: "The Scroll of the Scarlet Brotherhood." This text is written in Engsvanyáli. It has the power to change the alignment of any character (of any profession or level). A saving throw is permitted to characters of level VI or higher: 16 or better on a 20-sided die. A good character thus becomes evil, and an evil one becomes good — secretly, unbeknownst to his comrades. If a character of level VI or higher makes the saving throw, no change of alignment occurs, and the character receives the power to enchant weapons up to +3 and armour up to +2. This ability can be used only once a week, however, and the spell requires one full day to perform. A nonhuman reading this book gets no benefit from it, no change of alignment occurs, and it takes two 6-sided dice of damage.
18. Duré'ep Tkásh Sneqsŕ'va: "The Pessimistic Treatise of Total Inaction." This text, in Milumanayáni, is dedicated to Drá the Uncaring. Except for the title, the book is blank — the scribe having fallen prey to the persuasive nature of the spells performed in writing it. Any character of levels I-VI is instantly convinced of the futility of all action; he or she falls into a mood of complete indifference, not caring to eat or drink, whether he or she lives or dies, etc. etc. This condition is permanent unless the Amulet of the Good God is applied within ten turns. A saving throw is permitted to characters of level VII and higher: 12 or better on a 20-sided die. The book has no effect on a character making his or her saving throw. It operates only once and then disappears.
19. Hlórush Zhdanáwi Migún: "The Book of Eyes." This book, in Mihálli, describes the construction of 1-6 Eyes (roll a 6-sided die for the number of these, and then select randomly from the list in Sec. 1310). These each take four months to construct, and the costs (and availability!) of materials may be a problem for the maker (referee's option). This volume is usable only by Priests or Magic Users of level VI or higher. Fighters cannot use it and are unaffected by it. As each Eye is constructed, the instructions fade to illegibility. There is also a 20 percent chance per week that the book will fade if

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construction is not begun.

20. Mó'om Té'ep Srásy: "The Exquisite Codicil of Srá." This book is written in ancient Llyáni and is usable only by Priests or Magic Users of level VI or higher. It contains instructions for the building of one Ru'ún and also for the construction of up to six Q6l (Sec. 1221, nos. (18) and (16)). These beings will serve their maker loyally and permanently. Once used, the writing of the book disappears. This book has no effect upon Warriors, who cannot use it.
21. Barukán Lli Fèshdrubál-Chrén: "The Labyrinth of Mutable Destiny." This text in modern Yán Koryáni is usable only by good Priests or Magic Users of level IV or higher. Evil Priests or Magic Users take two 6-sided dice damage, while Warriors are totally unable to identify or use this book. This treatise contains 2-12 wishes (roll two 6-sided dice). These are of rather minor nature, and there is a 30 percent chance that the result will be the OPPOSITE of the goal desired. The book is dedicated to the Yán Koryáni deity Fnér-Khmíshu, a form of the Tsolyáni Belkhánu.
22. Du'on Duqala Toruuna: "The Scroll of Bringing Forth the Unnamed." This text is written in flickering blue flame upon pages of brass in the tongue of the Priests of Ksarul. It slays good Priests or Magic Users instantly (no saving throw permitted, though revivification is possible), and Warriors will find that they cannot even open this book. Priests of Ksarul are raised two experience levels, and Priests of the other evil Gods or Cohorts are raised one level. Evil Priests are given the power of creating 1-6 Mrur (Sec. 1221 (11)). Evil Magic Users do not advance in level, but they gain the power to create 1-6 Yeleth (Sec. 1221, (24)). The construction of these beings requires the sacrifice of an equal number of human characters to Ksarul, however. Once created, the Mrur or Yeleth serve their master loyally and permanently. This book can be used only once, and then Ksarul sends his Black Angel to retrieve it.
23. Mi'ithurish Hrshenga Mmeghusane: "The Treatise of Hrsh, the Highest Lord." This volume is written in modern Mu'ugalavyani and is readable by any character, although only Priests and Magic Users (of either alignment) of level V or higher can make use of it. A 12-sided die is rolled by the referee, and the results are interpreted as follows: 1-2 = the reader is slain instantly (no saving throw permitted); 3-4 = the reader is sent upon a quest to seek the lost idol of Hrsh in the jungles to the southwest of Mu'ugalavya; 5-6 = the reader receives a parcel containing the Glorious Cloak of Many Eyes (Sec. 1500 (8)); 7-8 = the reader receives a permanent +1 on any saving throw against spells; 9-12 = the reader receives a permanent +2 added to damage dice scores against animals and nonhumans (though not against humans or creatures of the Underworld); 11 = the reader is transported instantly to the lowest level of any Underworld the referee chooses; 12 = the reader receives six extra hit dice points as a permanent bonus (Sec. 710). This book may be used only once, and it then vanishes.
24. Púrohlan Znamríshsha Kagékte: "The Book of the Unnamed God." This text is written in the ancient Salarvyáni of the Bednállja Dynasty. It is usable by anyone who can read it and who is of experience level V or higher. It calls forth a God or Cohort himself (or herself — or itself) to aid the character. A 20-sided die is rolled, and scores are read as follows: 1 = Hnálla; 2 = Karakán; 3 = Thúmis; 4 = Avánthe; 5 = Belkhánu; 6 = Drá; 7 = Chegárra; 8 = Keténgku; 9 = Dilinála; 10 = Qón; 11 = Hry'ý; 12 = Vimúhla; 13 = Ksárul; 14 = Sárku; 15 = Dlamélish; 16 = Wurú; 17 = Chiténg; 18 = Grugánu; 19 = Durritlámish; and 20 = Hrihályal. An evil God or Cohort can thus be made to serve a good character, or vice-versa. This service lasts only two turns, and then the deity is free to return whence He, She, or It came from. The referee will decide upon the nature of the deity summoned and the type of service — and act accordingly. Once used, this book vanishes in a puff of smoke.

Books are never found for sale or loan.

1800. MAGICAL WEAPONS AND ARMOUR.

Iron and steel weapons and armour may be "strengthened" by magic. This is not possible for Chlén-hide arms, nor for other materials. Magically strengthened arms and armour may be found in caches in the Underworlds, in Imperial arsenals (from whence it may be borrowed for occasional expeditions), and in the possession of nonplayer characters. Weapons and armour may be enchanted by the Enchanted Armour and Weapons spell (Sec. 510, Group III, (6)) and by various Eyes, books, etc. Players may also try to persuade a Temple Priest of Karakán, Vimúhla, Chegárra, or Chiténg (the deities concerned with war) to enchant iron or steel weapons. If this is indicated by the Nonplayer Character Reaction Table (Sec. 1020), the Priest will then enchant the weapon or item of armour to a maximum of +1 per week. The Priest will charge, of course: percentile dice times 100 Káitars. This process should be permitted only sparingly, however, in order to maintain good game balance.

Magical strengthening for defensive weapons (armour, helmets, and shields) denotes that the "plus" is added to the amount needed to hit a being of that Armour Class (cf. Sec. 720 ff.). There is NO effect upon the damage done by the blow, unless the attacker's weapon

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has a specific "damage plus." Thus, if a 3rd level Warrior is trying to hit a defender of Armour Class I, he needs a score of 19 or better on a 20-sided die. If the latter has a suit of +1 armour, however, the attacker will need a score of 20 to hit him.

If the defender's armour is not all of the same magical defensive class, a special die roll is needed. A suit of armour includes a breast- and back-plate, armguards, shoulder epaullettes, metal-backed gauntlets, greaves, metal-tipped boots, and a kilt sewn with metal strips. If this is enchanted to +1, and if the character's helmet is NOT +1, the referee then rolls to determine whether the attacker's blow strikes the enchanted armour (roughly five out of six chances) or whether it strikes the helmet (roughly one out of six chances). Using the example in the preceding paragraph, thus, a 20 would be needed if the blow struck the armour, while only a 19 would be required if the same blow struck the helmet (assuming that the helmet is steel — a Chlén-hide helmet would need only an 18 to hit).

Again, if the defender carries a shield of higher magical strength than his helmet or armour, he is allowed a special roll (5 or 6 on a 6-sided die) to see whether or not he can get his shield up to parry the blow. Thus, if the defender has a +3 shield but only Chlén-hide armour, a 4th level attacker would need 16 + 3 = 19 to hit successfully if the shield is up — but only a 15 if the shield cannot be interposed in time.

No special roll is needed, of course, if the defender's armour, shield, and helmet are all of the same defensive class.

All offensive weapons can be enchanted to a maximum of +3, and a few "specials" can be increased to +4. This strengthening applies to the hitting power of the weapon only and not to damage done by it — unless a specific "damage plus" is indicated. Thus, a 3rd level Warrior attacking a defender of Armour Class I normally needs a 19 or better on a 20-sided die; if the attacker has a +2 sword, he needs only 17 or better. If, as in the example above, the defender has a +1 suit of armour, the attacker then needs an 18 or better.

1810. SPECIAL CHARACTERISTICS OF EDGED WEAPONS.

Certain swords, scimitars, and axes may have further magical powers:

1. Alignment: Magical edged weapons (i.e. those with +1 or higher) are aligned with good or evil. A percentile dice score of 1-40 = a weapon aligned with good; 41-90 = a weapon aligned with evil; 91-100 = no alignment: the weapon will serve either side. This roll is made secretly by the referee. A character who picks up (or, in the case of swords, unsheathes) a weapon of the opposite alignment to himself takes two 6-sided dice of damage. Nonplayer characters ordered to pick up and test a weapon's alignment take the same damage as a player character; this leads to refusal, disloyalty, and a general suspicion that their leaders (the ordering player or players) are cowards — not a good thing on Tékumel.
2. Intelligence: Certain weapons have magical intelligence and can communicate with humans. A roll of 1-50 by the referee denotes no intelligence; 51-60 = low intelligence: the owner can only achieve a sort of empathy (like/dislike and other simple emotions) with the weapon; 61-70 = intelligence enough to communicate with the owner telepathically but not with others; 71-80 = a weapon which can communicate aloud; 81-90 = the weapon is very intelligent and can speak one other modern language in addition to Tsolyáni (or the language of the country in which it is found); 91-100 = the weapon is extremely intelligent and speaks two extra modern languages.
3. Ego: An edged weapon may also have an ego of its own, and if this is powerful enough, it may dominate its "owner." A roll of 1-50 by the referee indicates no perceptible ego; 51-60 = a weak ego: the weapon can control a 1st level character; 61-70 = an average ego: the weapon can control an owner up to level III; 71-80 = a strong ego: an owner up through level V can be controlled; 81-90 = a very strong ego: can control an owner of level VII or less; 91-100 = an extremely egotistic and powerful weapon: an owner up to level VIII can be controlled, and the weapon can also force 1-3 persons of levels I-IV within a range of 2 inches to do its bidding for two turns. In all cases of weapon-domination, the owner (and any other characters likely to come under control) are permitted a saving throw; use the column of Saving Throws Against Spells; cf. below. An egotistical weapon can force its owner into an undesired attack upon its specific enemies (cf. below), or even force him to change alignment while he has the weapon in his hand. On each occasion, the referee determines the actions of an owner or other character who does not make the saving throw and falls under the power of such a weapon.
4. Specific Enemies: Only edged weapons of an intelligence of 81-100 may have this sinister feature. The referee rolls percentile dice to determine which enemies the weapon hates most:

1-60	No specific enemies
61-64	Hates undead and does +1 damage against them
65-68	Hates Priests of opposite alignment to itself, doing +1 damage against them
69-72	Hates nonhumans of opposite alignment (ignoring the "neutral" races), having +1 on hitting chances and +2 on damage against them
73-76	Hates Magic Users of opposite alignment, with +1 on hitting and +2 on damage against them
77-80	Hates flying creatures, doing +2 damage against them

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81-84	Hates all Underworld creatures, doing +1 against them
85-88	Hates all Warriors (of both alignments and both sexes), doing +1 on hitting and +2 on damage against them
89-92	Hates all forest animals, doing +1 damage against them
93-96	Hates all water animals, doing +1 damage against them
97-100	Hates Sérudla, doing +1 on hitting and +3 on damage against them

If the weapon has a high ego and manages to dominate its owner, he or she can expect many battles willy-nilly with the weapon's specific enemies!

5. Spells: Certain weapons may also possess their own magical spells. These may be used once a day by the weapon at its owner's direction — assuming that the weapon does not dominate him or her and use its spells to its own satisfaction! The determination of these spells is described in the following Section.

1820. THE DETERMINATION OF MAGICAL ARMS AND ARMOUR.

The nature of magical weapons found in the Underworlds, in the possession of nonplayer characters, etc. is determined as follows. The referee may also wish to plant various "Saturday Night Specials" here and there to add interest to the game.

1. If the item is a shield, helmet, or suit of armour, percentile dice are rolled to determine its magical strength:

1-50	+1
51-85	+2
86-100	+3

2. If the item is a sword, the referee rolls to determine its powers (Sec. 1810 above) and also to determine its strength as follows:

1-50	+1 on hitting chances
51-80	+2 on hitting chances
81-90	+3 on hitting chances
91-92	+1 on hitting chances; +1 on damage
93-94	+2 on hitting chances; +1 on damage
95-96	+2 on hitting chances; +2 on damage
97-98	+3 on hitting chances; +2 on damage
99	+3 on hitting chances; +3 on damage
100	+4 on hitting chances; +3 on damage

3. If the item is a miscellaneous weapon, the following table is used. If it is an axe or scimitar, its intelligence, etc. are rolled for, as given in Sec. 1810 above.

1-5	Warhammer, +1 on hitting chances
6-10	Warhammer, +2 on hitting chances
11-15	Warhammer, +2 on hitting chances and +1 on damage
16-20	Bow, +1 on hitting chances
21-25	10 arrows, +1 on damage
26-30	10 arrows, +2 on damage
31-35	Sling, +1 on hitting chances
36-40	Sling, +2 on hitting chances
41-45	Bola, +1 on hitting chances
46-50	Bola, +2 on hitting chances, +1 on damage
51-55	Spear, +1 on hitting chances
56-60	Spear, +2 on hitting chances
61-65	Spear, +2 on hitting chances, +1 on damage
66-70	Dagger, +1 on hitting chances
71-75	Dagger, +2 on hitting chances
76-80	Dagger, +3 on hitting chances, +1 on damage
81	Scimitar, +1 on hitting chances
82	Scimitar, +2 on hitting chances
83	Scimitar, +3 on hitting chances
84	Scimitar, +1 on hitting chances, +1 on damage
85	Scimitar, +2 on hitting chances, +1 on damage
86	Scimitar, +3 on hitting chances, +2 on damage
87	Scimitar, +3 on hitting chances, +3 on damage
88	Scimitar, +4 on hitting chances, +3 on damage
89	Scimitar, +3 on hitting chances, each hit drains one experience level from the victim
90	Scimitar, +4 on hitting chances, each hit drains one experience level from the victim
91	Battle-axe, +1 on hitting chances
92	Battle-axe, +2 on hitting chances
93	Battle-axe, +3 on hitting chances
94	Battle-axe, +1 on hitting chances, +1 on damage
95	Battle-axe, +2 on hitting chances, +1 on damage
96	Battle-axe, +3 on hitting chances, +2 on damage
97	Battle-axe, +3 on hitting chances, +3 on damage
98	Battle-axe, +4 on hitting chances, +3 on damage
99	Battle-axe, +3 on hitting chances, each hit drains one experience level from the victim
100	Battle-axe, +4 on hitting chances; each hit drains one experience level from the victim

4. As stated in Sec. 1810, an axe, sword, or scimitar may also have spells of its own. To determine whether a weapon has spells, and if so, how many, the following table is employed:

WEAPON'S MAGICAL POWER	PERCENTILE DICE SCORE TO DETERMINE NUMBER OF SPELLS POSSESSED BY WEAPON		
	One Spell	Two Spells	Three Spells
+1	60	70	80
+2	50	60	70
+3	40	50	60
+4	30	40	50

Once the number of spells has been determined, a 6-sided die is rolled to indicate which of the three Groups of Bonus Spells (Sec. 510) each spell

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belongs to, using the following table. Once the Group has been found, the referee rolls randomly to determine which spell of the Group it is.

WEAPON'S MAGICAL POWER	SIX-SIDED DIE ROLL REQUIRED TO BELONG TO EACH SPELL GROUP: Group I	Group II	Group III
+1	1-3	4-5	6
+2	1-2	3-4	5-6
+3	1	2-4	5-6
+4	--	1-3	4-6

1900. NONPLAYER CHARACTERS AND MAGICAL ITEMS.

Nonplayer characters met during the course of the game may possess all types of magical devices and weapons. Whenever such a character is encountered, the referee must roll to determine his/her/its possessions.

1910. NONPLAYER CHARACTERS AND MAGICAL WEAPONS.

Nonplayer Warriors and Priests may possess enchanted weapons, armour, etc. The latter may not have swords or edged weapons, of course, and if this is indicated, the referee must roll again. First level characters of any profession also do not have magical weapons or other enchanted items.

Whenever a character of an appropriate level is met, percentile dice are rolled, and the following table is used. Further determination is then possible, utilising the tables in Secs. 1810 and 1820.

MAGICAL ARMS AND/OR ARMOUR POSSESSED	LEVEL OF NONPLAYER CHARACTER ENCOUNTERED AND SCORES NECESSARY TO HAVE THE ITEM[S]: 2-3	4-5	6-7	8-9	10-up
Shield	60-70	50-55	40-45	30-35	20-25
Armour	71-75	56-60	46-50	36-40	26-30
Helmet	76-80	61-65	51-55	41-45	31-35
Armour and Shield	81-85	66-70	56-60	46-50	36-40
Armour and Helmet	86-88	71-75	61-65	51-55	41-45
Helmet and Shield	89-91	76-80	66-70	56-60	46-50
Sword	92	81-85	71-75	61-65	51-55
Sword and Dagger	93	86-90	76-80	66-70	56-60
Sword and Armour	94	91-92	81-85	71-75	61-65
Sword and Shield	95	93-94	86-90	76-80	66-70
Sword and Helmet	96	95-96	91-93	81-85	71-75
Miscellaneous Weapon	97	97	94-95	86-90	76-80
Miscellaneous Weapon and Armour	98	98	96-97	91-95	81-85
Miscellaneous Weapon, Armour, and Shield	99	99	98	96-97	86-90
Miscellaneous Weapon, Armour, and Sword	100	100	99	98-99	91-95
One of each item (referee's option)	--	--	100	100	96-100

1920. NONPLAYER CHARACTERS AND MAGICAL DEVICES.

All professions may also possess magical devices: Eyes, amulets, scrolls, miscellaneous magical items, books, etc. Again, first level characters are excluded from this possibility. Warriors, moreover, require a special "confirming throw" of 14 or better on a 20-sided die in order to have the items listed below, since their forte is not the use of magic. Both this table and that given in Sec. 1910 apply to nonhuman nonplayer characters, of course, and also to intelligent "animals" (e.g. the Sérudla).

Whenever a character of an appropriate level is encountered, thus, the referee rolls percentile dice and uses the following table. Further determination is then made from the proper Sections dealing with these devices.

MAGICAL ITEM POSSESSED	LEVEL OF NONPLAYER CHARACTER ENCOUNTERED AND SCORES NECESSARY TO HAVE THE ITEM[S] 2-3	4-5	6-7	8-9	10-up
1 Amulet	75-80	70-75	65-70	60-65	55-60
1 Eye	81-85	76-80	71-75	66-70	61-65
1 Amulet and 1 Eye	86-90	81-85	76-80	71-75	66-70
1-3 Eyes*	91-95	86-90	81-85	76-80	71-75
1-6 Eyes*	96-97	91-95	86-90	81-85	76-80
1-3 Eyes and 1 Amulet*	98-99	96-97	91-95	86-90	81-85
1-3 Eyes and 1 Scroll*	100	98-99	96-97	91-95	86-90
1-3 Eyes, 1 Amulet, and 1 Scroll*	--	100	98-99	96-97	91-95
1-3 Eyes and 1 Miscellaneous Magical Item* Item*	--	--	100	98-99	96-97
1-6 Eyes, 1 Scroll, 1-3 Amulets, and 1 Miscellaneous Magical Item*	--	--	--	100	98-99
1-6 Eyes, 2 Scrolls, 1-3 Amulets, 1 Miscellaneous Magical Item, and one Book*	--	--	--	--	100

*Where 1-3 or 1-6 items are indicated, the referee rolls for the number of these, using a 6-sided die.

.2000. SAVING THROWS.

A character struck by poison, hypnosis, paralysis, hostile spells, Eyes, various magical devices, etc. usually has an opportunity to save him- or herself. Although bites, stings, blows, etc. usually require a successful throw of the hit dice, other offensive attacks do not (e.g. spells, some Eyes, and other magical devices); these attacks are "automatic hits," and the only defensive possible against them is a successful saving throw. This depends upon the level of experience and also the profession of the victim.

A successful saving throw against spells, paralysis, and hypnosis means that the character suffers no damage whatsoever. Successful saving throws against

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poison, Eyes, and other attacks do indeed save the character from the major effects of the attack, but the character must still take either ONE HALF of the damage normally inflicted by the attack, or two 6-sided dice of damage — **whichever is the lesser.** Most spells, Eyes, etc. have specific damage amounts listed for them; if no damage is listed, the injury done by these weapons is ascertained from Sec. 730, just as are blows from other types of weapons.

In the following table, "W" = "Warrior," "M/P" = "Magic User or Priest"; and the numerals following these abbreviations indicate the experience levels included. A 20-sided die is thrown by the victim.

LEVEL AND	TYPE OF ATTACK AND SAVING THROW NEEDED			
PROFESSION	Poison	Spells	Paralysis/Hypnosis	Eyes
W 1-3	12	16	13	15
M/P 1-4	13	15	14	14
W 4-6	10	14	12	13
M/P 5-7	11	12	13	12
W 7-9	8	11	10	11
M/P 8-10	9	9	11	10
W 10-up	7	10	9	10
M/P 11-up	8	7	10	7

2100. THE GODS, COHORTS, AND DIVINE INTERVENTION.

All types of characters will find it helpful to serve one of the Gods or one of their Cohorts. Although Priests have special access to these deities, other professions may receive advice and assistance from them as well. Characters may devote themselves to only ONE God or Cohort and cannot change their allegiance except at the beginning of an adventure. This is done by going to the Temple of the deity one wishes to serve, obtaining a favourable reaction from the Priests there (using the Nonplayer Character Reaction Table; cf. Sec. 1020), and paying an offering fee: the score of a pair of percentile dice multiplied by the score of a 10-sided die, the latter representing thousands of Káitars. The Priests may also ask the character to spend a week or even a month in the Temple learning the doctrines of the deity.

There are five "good" Gods: the Tlomítlanyal ("-yal" is the Tsolyáni plural suffix). There are also five "evil" Gods: The Tlokiriqáluyal. Each of these deities is served by a Cohort, and these ten beings are called Hlimékluyal. A character serving a "good" God or Cohort is aligned with good, and one devoted to an evil deity is aligned with evil.

The Tlomítlanyal are:

1. Hnálla, the Supreme Principle of Good, the Lord Whose Name May Not Be Known, Master of Light and Foe of Evil. Hnálla is depicted only in the form of an abstract emblem: a double joined circle (the "infinity symbol") to which stylised wings are attached. He/She/It — Tsolyáni distinguishes degrees of respect and not strictly sex gender — aids those being attacked by evil, rewards those who perform exceptional deeds for good, and provides for those who are pious, industrious, and of austere mien. Priests of Hnálla wear white robes and a silver skullcap.
2. Karakán, the Lord of War, Master of Heroes, and the Ultimate Warrior on the Final Day. He is depicted as a young man of powerful build, with a head rather like that of a hawk, winged, and armed with a shield and sword. His emblem is a stylised branching lightning bolt. He aids Warriors and those who perform valorous deeds. Priests of Karakán wear red robes, armour, and a golden helmet with a high and fanciful scarlet crest.
3. Thúmis, Lord of Wisdom, Knower of Arts, Hidden Seeker of Eternal Knowledge, Sage of the Gods. Thúmis is shown as a seated, scholarly man with a golden halo and a book in his hand. He bears the traditional Staff of Power of the ancient Bednállja lords, and the hem of his robe is covered with stylised eyes. His sign is a square in which the Tsolyáni letter "th" is centred. Thúmis aids good and wise persons, those who seek knowledge, and sages and scholars. He helps those who delve into ancient learning and those who use their knowledge for good. Priests of Thúmis wear grey robes with a simple black skullcap.
4. Avánthe, Mistress of Heaven, Maiden of Beauty, Mother of Devotion, Wife to Hnálla. This Goddess is depicted in many forms, depending upon which aspect of female life the worshipper is considering: she is thus shown as a young and lovely maiden, as a fierce Aridáni Warrior, as a mother with a child in her arms, etc. Her symbol is a circle with rays descending from it. Avánthe aids women in all circumstances, those who would establish families and continuity, those who fight chaos, and those who act justly for good. Priestesses of Avánthe wear sky-blue robes and a circlet of gold. Priests of this Goddess also exist, these being devout men of family and lineage, pillars of the society, and supporters of justice. Priests wear sky-blue robes and a helmet of blue-lacquered Chlén-hide with golden ornaments.
5. Belkhánu, Lord of the Excellent Dead, Master of the Paradises of Teretané, Opener of the Gates of Heaven. Belkhánu is shown as a four-armed being with a round, featureless head. In each hand he holds one of the symbols of Paradise: a gem, a staff, a bowl, and an orb of gold. His symbol is a golden "V" resting upon stylised waves. Belkhánu aids those wishing to contact the dead, those who walk perilously close to Death, those who go down under the earth to defeat the masters of chaos, and those who are under attack by the undead. Priests of Belkhánu wear yellow robes and a tall yellow headdress with a coif which masks the face.

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The Tlokiriqáluyal are:

1. Hry'ý, the Supreme Principle of Evil, Master of Negation and Non-Being, Opponent of Good and Dispenser of Calamities. This deity is depicted as a bulbous, featureless circle of purple, from which eight slender, spider-like arms extend, holding silver swords and other weapons. His symbol is a circle of purple with a diagonal scarlet slash running down from left to right. He aids those who fight for chaos, those who devote their lives to the undoing of the social order, those who bring about violence and hate and despair, and those who are of a secretive and vicious nature. He responds most favourably to worshippers who create an unlooked for calamity, providing them with the means to wreak further destruction. Priests and Priestesses of Hry'ý conceal their sex beneath purple robes and go masked in velvet.
2. Vimúhla, Lord of Fire, Power of Destruction and Red Ruin, Maker of Thunders. He is depicted as a cone-shaped being with stylised flames in place of arms and legs, surrounded by black clouds shot through with red lightnings. His symbol is the stylised flame. He aids those who fight heroically for evil, those who start conflagrations, and those who revel in pillage. Priests and Priestesses of Vimúhla wear flame-orange robes, armour, and a tall headdress in the form of a leaping flame.
3. Ksárul, Ancient Lord of Secrets, Doomed Prince of the Blue Room, Master of Magic and Grammarie. Ksárul is depicted as a young man of slender build, with a smiling yet emotionless moon face, dressed in black velvet and carrying a staff topped with a sapphire beetle. His insignia are an azure beetle over a pale crescent moon. Ksárul aids those who would know the forbidden secrets of the ancients, those who would contact the dark beings of other planes, and those who build their magical powers for the great struggle against the forces of good. Priests of Ksárul wear black robes, a smiling mask of silver, and a squarish mortarboard-shaped headdress of black velvet. Priestesses of Ksárul are similarly garbed, but they wear masks of black wood, for obscure doctrinal reasons not to be gone into here.
4. Sárku, the Five-Headed Lord of Worms, Master of the Undead, Guide Into Darkness, the Demon of Decay. Ghastly Sárku is represented as a mighty worm-like form having five worm heads, each with a gaping suckered maw. A mass of coiling tentacles lies just beneath the heads, and these contain the accoutrements of the grave: bones, rotted cerements, skulls, and clutching bony fingers. The emblem of Sárku is a wavy line with a red circle on one end, symbolising the Eternal Worm. Sárku's realm is the necropolis of the undead, and he aids those who call upon his undead legions, those who scuttle through the black catacombs of the Underworld, and those who send the living down into the unutterable stillness of Death. Priests and Priestesses of Sárku wear earth-brown robes, whitened armour, and a headdress of skulls. Sárku's minions paint their faces to resemble skulls as well.
5. Dlamélish, Green-Eyes Lady of Sins, Mistress of Demons, Obsidian Princess of the Damned. Dlamélish is represented in a variety of forms, just as her good counterpart, Avánthe, except that Dlamélish' images are somehow distorted and perverted: as a lovely maiden, she is wanton and depraved; as an Aridáni warrior she is shown committing unspeakable atrocities upon helpless captives; as a mother, she is depicted slaying her infant child, etc., etc. In some bas reliefs she is shown as a voluptuous human female with a bestial crocodile-like head. Her insignia are a emerald-green drop falling into a silver oval. Dlamélish aids those who are depraved, perverted, and distorted, those who engage in secret orgies of sorcerous and unclean nature with the demons of the night, those who tear down the fabric of society and who degrade the family, the clan, and the rituals of purity. Priestesses of Dlamélish dress in revealing and lascivious robes of emerald green, wear a tiara of silver, and wear tiny bells upon their wrists and ankles. Priests of this Goddess defy description: dissolute youths, capering legions of the deformed and perverted, ox-like young men who serve at her orgies, etc. — all in some variation of her emerald and silver costume.

The five Hlimékluyal of the good Gods are:

1. Drá the Uncaring, Cohort of Hnálla, Singer of the Hymns of the Gods. This deity is shown as a rather lumpish, unkempt, and unexceptional man of middle years, dressed in a ragged and dirty robe. His emblem is a pair of circles connected horizontally by a line, signifying the transitory nature of the universe and the briefness of its existence from one end of time to the other. Aside from his one task of singing the hymns to Hnálla in the halls of Paradise, Drá has no interest in the ephemeral things of existence. His devotees learn to become totally indifferent to life, death, hunger, thirst, love, hatred, and all of the motivations of mankind. When called upon, thus, Drá may not care enough to aid his wor-

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shippers, and if he does, he does it carelessly and sloppily. Priests and Priestesses of Drá wear particoloured robes of white and tan, and a variety of turban-like headdresses.

2. Chegárra, the Hero-King, Swordsman of Glory, Victorious Lord, Cohort of Karakán. Chegárra is shown as a bearded hero of early middle age, bearded, and fully armoured, usually in battle against the forces of evil. His emblem is a glittering silver axe. He aids warriors in battle, generals who marshal the legions of good, those who have the courage to defy the demons of darkness all alone, and those who rule justly and bravely. Priests of Chegárra wear red and white chequered robes over silver armour, and a helmet of bronze. He accepts as Priestesses only those women who fight as Aridáni warriors, and these dress similarly to the men of his sect.
3. Keténgku, the Many-Eyed, the Knower of All, Master of Scrolls, Cohort of Thúmis. Keténgku is depicted as a seated scribe holding a scroll. He has four faces, however, one looking in each direction, symbolising his omniscience. His emblem is a stylised eye. He aids those who would learn languages, those who wish to read ancient books and scrolls, those who seek knowledge for good purposes, and those who heal others. He is thus the prime deity of scribes and physicians. Priests of Keténgku wear grey and white robes and a skullcap of cerulean blue. Priestesses are similarly garbed.
4. Dilinála, the Lovely Maiden of the Emerald Crown, Aid of Lovers, Solace to the Weary, Handmaiden of Avánthe and Daughter of Hnálla. She is always represented as a demure maiden of great purity and delicate beauty, holding out her hands as it to comfort the worshipper. Her emblem is a hand, palm down. She is the Goddess of Consolation, comfort to the sick, old, and weary, the confidante to whom lovers can relate their woes, the loving sister upon whose breast a brother can lay his head in innocence and in expectation of solace, etc. Priestesses of Dilinála wear blue and white robes and a small tiara of emeralds. She takes no Priests into her order.
5. Qón, the Ancient One of Pleasures, Guardian of the Gates of Hell Against Those Who Would Come Forth, Cohort of Belkhánu. Qón is shown as a six-legged beast-like creature, with a canine-like head and an open mouth filled with fangs. In his two forepaws he carries ritually carved clubs, and on his brow shines the double oval of Hnálla. His emblem is a stylised mace held vertically to ward off evil. He aids those under attack from the creatures of the Underworld and the undead minions of Sárku. Priests and Priestesses of Qón wear yellow and white robes, a Chlén-hide mask representing the deity's long canine-like jaw, and a thin veil which masks their upper faces.

The five Hlimékluyal of the evil Gods are:

1. Wurú the Unnameable, He Who Appears Where Evil Dwells, the Many-Legged Serpent of Gloom, Cohort of Hrý'ý. This deity is pictured as a great serpent with many centipedal legs, antenna, and six great staring eyes. His symbol is a stylised serpent's head with tongue protruding. He aids those who are beset by the forces of good, sending various serpent creatures to aid his devotees, or creating darknesses to blind their antagonists. Both Priests and Priestesses of Wurú wear particoloured purple and mauve robes and a hood of black velvet.
2. Chiténg, Lord of Red Spouting Flame, Drinker of Blood, Reaper of Cities, Cohort of Vimúhla. Chiténg is represented as a mighty warrior. He is covered with reptilian scales and has a lizard head with huge opalescent eyes. He is usually shown in battle, wielding his terrible two-handed sword, "Bloodsong." His emblem is a stylised two-handed sword. Chiténg is also a Warrior's deity, aiding those who are in battle against the forces of good, those who besiege cities, and those who devastate the lands of civilised men. He is also the overseer of atrocities and torments, and the Imperium employs his devotees as prison staff and slave pen guards. Priests of Chiténg wear orange and purple robes, full armour, and a helmet of iron or steel. He takes as Priestesses only those who are hardened Aridáni Warriors and who will cater to his blood lust. These dress in costumes similar to those of their male counterparts.
3. Grugánu, the Knower of Spells, Black Sword of Doom, Reader of the Incantations of Evil, Servant of Ksárul. Grugánu is shown as a hulking anthropoidal, half-human figure, completely concealed in voluminous black robes, and with a head like that of some small vicious buzzard. He is the particular deity of evil Magic Users, sometimes capriciously providing his worshippers with spells and magical items, or otherwise aiding them in their fight against good. Both Priests and Priestesses of Grugánu wear black and purple robes and a tall headdress of soft black felt with Grugánu's insignia, an open hand with fingers outspread, worked in silver upon it.
4. Durritlámish, the Black Angel of the Putrescent Hand, He of the Rotted Face, Opener of Catacombs, Cohort of Sárku. He is shown as a rotted corpse, seated

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Two Skull-Priests of Sárku, the Five-Headed Lord of Worms, are seen calling forth the Fire Demon, Jnékshaa.

The upper inscription on the altar is in the ancient script of the Bednálljan Dynasty: Monumental." It says

Sárku, Kólumel, Mítlan
"Sárku, Emperor [and] God"

The lower inscription is in modern Tsolyáni. It consists of praises to Sárku:

Sárku, Mizhandalisa
Sárku, great [and] powerful King,

hitlokiriqáluyal.
Of the Five Evil Gods.

Tiká-
Master-

dàlisa
great [and] powerful

hiqùrutùplanwisú
of every beloved world.

Kólumel hibásrimyal
Emperor of Men

Mrínggudàlidhàlisa
Great, excellent, powerful Lord

hifátla-
of the nations

-ndàlidhàlisayal
great, beauteous.

Ngá.
Yea.

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upon a throne of bones, and holding in his hand a bowl from which smoke arises. His emblem is a formalised image of this bowl, the legendary Vessel of the Vision of the World, in which all of the life-skeins of the creatures of the universe are visible to Durritlámish. He aids those who deal with the undead, those who aid the creatures of the Underworld against violators, and those who sacrifice victims to him in the Orgy of Inimitable Demise. Priests and Priestesses of this deity wear brown and purple robes, brown-lacquered armour, and paint their faces grey to resemble corpses.

5. Hriháyal, the Dancing Maiden of Temptation, Whore of the Five Worlds, Mistress of the Thirty-Two Unspeakable Acts, and Handmaiden of Dlamélish. Hriháyal is always depicted as a voluptuous dancing girl, holding a curved dagger in her outstretched hand. Her emblem is a vertically elongated oval with a wavy line drawn horizontally through it. She aids those who give themselves up to sensual pleasures, to greed and avarice, and to wild and carefree hedonism. She is also the Goddess of the Mysteries, and her strange Temples are found scattered throughout the Underworlds below Tékumel. Her Priestesses wear diaphanous green and purple robes, anklets and bracelets of silver chain, and a headdress also of silver in the shape of a coiled serpent. Her Priests, like those of her mistress, Dlamélish, are a motley and orgiastic lot, and their attire is some form of green and purple robe, a silver headdress of various fantastic fashions, and an obscenely-shaped staff of power.

2110. DIVINE INTERVENTION.

The Gods and their Cohorts will occasionally assist their devotees. There is indeed a chance of angering the deity, and there is also a strong possibility that he or she will not deign to take an interest in mortal affairs. The seeker may thus receive aid, suffer harm, or get no response at all. Divine intervention is possible only ONCE PER WEEK — more than this bringing immediate retribution. Player characters only may seek divine assistance; nonplayer characters have no chance of divine aid (this to maintain balance in the game).

A player seeking divine intervention rolls percentile dice and consults the following tables. The first is for intervention from the Gods, and the second is for intervention from the Cohorts. A successful throw denotes that the player has obtained the ear of his or her deity, and the referee then considers the request and responds accordingly (but not to such an extent that the game becomes unbalanced). A throw of "no effect" means that the God or Cohort does not wish to respond. A throw of "retribution" denotes that the character suffers damage: one 6-sided die for each level of experience. E.G. a character of level VII takes seven dice damage, if retribution is indicated!

Divine intervention is more difficult to obtain from the Gods than from one of the Cohorts, and the effects of the former should be proportionately greater. This is left to the discretion of the referee. Requests must be clearly and unambiguously phrased; otherwise the referee may exploit the ambiguity to discomfit the players. E.g. if the player cries, "Get us out of here!" the deity may oblige by transporting the party to another city, another continent, or even another world!

First level characters have no chance of divine intervention. Priests add + 5 to their possible chances, and Magic Users add + 3; this reflects the fact that these two professions are more in contact with the Gods and their Cohorts than are fighting men.

THE GODS	LEVEL OF CHARACTER AND SCORES NEEDED				
	2-3	**4-5**	**6-7**	**8-9**	**10-up**
RETRIBUTION	1-70	1-50	1-30	1-20	1-10
NO EFFECT	71-95	51-80	31-70	21-60	11-50
INTERVENTION	96-100	81-100	71-100	61-100	51-100

THE COHORTS	LEVEL OF CHARACTER AND SCORES NEEDED				
	2-3	**4-5**	**6-7**	**8-9**	**10-up**
RETRIBUTION	1-60	1-40	1-20	1-10	1-5
NO EFFECT	61-85	41-70	21-60	11-50	6-40
INTERVENTION	86-100	71-100	61-100	51-100	41-100

It is possible to increase one's chances of divine intervention by making offerings to the deity summoned. Such increases are determined by the nature and number of valuables offered up. These offerings must be made BEFORE the player rolls for divine intervention; one cannot roll and THEN add offerings to bring the score up to a successful level. Offerings must also be in the physical possession of the person asking for divine intervention: one cannot "pray now, pay later." Promises of handsome donations and sacrifices after the party has been extricated from its predicament are null and void so far as the Gods and Cohorts are concerned, they having had sufficient experience of the fickleness of mankind. Offerings and percentage increases are:

For each 5,000 Káitars, add + 1.
For each Amulet offered, add + 2.
For each enchanted weapon, suit of armour, helmet, or shield offered, add + 2-+ 4, depending upon the item's quality.
For each spell on a scroll of spells offered, add + 2.
For each Eye offered, add + 5.
For each Miscellaneous Magical item offered, add + 10.
For each magical book offered, add + 10.

The good Gods and Cohorts do not accept human sacrifices, but + 3 is added for the ceremonial slaying of a captive undead being, creature of the Underworld, or other large, dangerous, and inimical being. Captives of nonhuman races hostile to mankind can also be sacrificed for this increase bonus. It may thus be to the party's advantage to take hostile captives with them, appointing a suitable number of guards, in case intervention is needed.

The evil Gods and Cohorts accept only human sacrifices. Add + 3 for a good human captive, + 1 for a slave or torchbearer, + 2 for a low level nonplayer

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character, and +3 for higher level characters. Since player characters are forbidden from attacking one another, a player character can be sacrificed only if he or she volunteers to save the party from a fatal predicament. In such cases, add +5 for a low level player (levels I-IV), and + 10 for higher levels.

It is also important to warn players against looting shrines or tombs dedicated to the deity they worship. This will bring about immediate retribution and a permanent end to the player's chances of divine intervention! Thus, if a Priest of Grugánu discovers a rich, ancient shrine to Grugánu in the Underworld, it is wise for him to stop and perform his rituals — and take nothing from it. If he is with a party which wishes to loot the shrine, he had best stand at least 100 feet away down the corridor and concentrate upon his prayers! Normally, the Gods and Cohorts do not care much about the pillaging of shrines of fellow deities of the same alignment, but they are naturally particular about being looted by one of their own followers. If good characters wish to loot the Temple of another good deity, the referee will roll against the Nonplayer Character Reaction Table (sec. 1020) to see what the players' own deities think of this!

2200. TREASURE.

Treasure found in the Underworld, in the possession of nonplayer characters, in outdoors caches, etc. can either be determined arbitrarily by the referee or else can be determined from the tables given below as the game progesses. In the author's experience, it appears best to establish certain major hoards with "Saturday Night Special" items (and guarded by "Saturday Night Special" creatures), and then to determine minor caches randomly. Thus, the vast riches of the Wizard Nyélmu in his Garden of the Weeping Snows were carefully thought out, while those of a cave full of Sérudla encountered by a hunting party were determined only after the owners had been slain or driven away, using the following tables.

Nine treasure types ("A" through "I") are listed in the table given on the next page. These contain varying amounts of copper Qirgál, silver Hlásh, and gold Káitars. Players will not be bothered with the many, many ancient coins of odd sizes and denominations actually found in buried treasures. These hoards also contain such prizes as gems, pieces of jewelry, Amulets, Eyes, enchanted arms and armour, scrolls of spells, Miscellaneous Magical Items, and books.

Previous Sections listed the possibilities of treasure on randomly encountered beings, the chances of finding them in a lair with or without treasure, and also the probability of finding treasure aboard a ship at sea. These were summarised in Sec. 1222.

2210. GEMS AND JEWELRY.

Values for gems and jewelry are determined by percentile dice. Base values for gems are:

PERCENTILE DICE SCORE	BASE VALUE IN KAITARS
1-10	20
11-25	50
26-65	100
66-80	500
81-85	1,000
86-90	2,000
91-95	5,000
96-99	10,000
100	50,000

Once the base value has been established for each gem (or each group of five or ten gems, where large numbers are involved), a 6-sided die is rolled. If a score of 1 is obtained, the gem belongs to the next higher category. E.g. a gem with a base value of 500 will be worth 1,000 Káitars. The 6-sided die is then shaken again, and if another score of 1 is achieved, the gem goes up still farther into the next category above — etc. Categories above 50,000 are: 75,000, 100,000, 200,000, 300,000, etc.

The value of jewelry is determined as follows:

PERCENTILE DICE SCORE	BASE VALUE IN KÁITARS
1-20	3 6-sided dice times 100
21-50	1 6-sided die times 1,000
51-70	1 8-sided die times 1,000
71-80	1 12-sided die times 1,000
81-90	2 6-sided dice times 2,000
91-99	1 8-sided die times 5,000
100	1 6-sided die times 10,000

Again, a 6-sided die is rolled, and a score of 1 moves the item up into the next higher category. This is repeated so long as the referee continues to shake 1.

2230. DETERMINATION OF OTHER TREASURE ITEMS.

The number and value of coins, gems, and jewelry is ascertainable from the two preceding Sections. Other items now require discussion.

Once the number of Eyes is a hoard is known, each can be identified by throwing a 6-sided and a 12-sided die. 1-2 on the 6-sided die denotes that the Eye is among the first 12 of the 36 Eyes; 3-4 = the Eye is among the second 12 (nos. 13-24); and 5-6 = the Eye is among the last 12 (Eyes nos. 25-36). The 12-sided sie specifies the exact number in the list. See Sec. 1310.

The nature of an item of arms or armour can be specified by rolling a 20-sided die and consulting the following table. Then consult Sec. 1800 ff.

1-5	Shield
6-8	Helmet
9-12	Armour
13-17	Sword
18-20	Miscellaneous Weapon

If a miscellaneous magical item is indicated (the last column on the right in Sec. 2220), a 20-sided die is rolled and the following table is used to identify the item. For further specification, see the Sections in brackets.

1-7	Amulet [Sec. 1400 ff]
8-16	Scroll [Sec. 1600 ff]
17-18	Miscellaneous Magical Item [Sec. 1500 ff]
19-20	Book [Sec. 1700 ff]

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2220. TREASURE DETERMINATION TABLE.

NUMBER OF ITEM(S) IN TREASURE AND PERCENTILE DICE SCORES NEEDED FOR THEIR OCCURRENCE IN A GIVEN TREASURE HOARD

TREASURE TYPE	1,000's of Copper	1,000's of Silver	1,000's of Gold	Gems	Jewelry	Eyes	Arms and Armour	Miscella-neous
A	1-6: 40	1-6: 30	1-6: 20	1-6: 20	--	1-3: 10		
B	1-6: 50	1-6: 40	1-6: 30	1-6: 30	1-6: 30	1-3: 20	1-3: 10	1: 10
C	2-12: 20	1-6: 50	1-6: 40	2-12: 20	2-12: 20	1-3: 30	1-3: 20	1-3: 10
D	2-12: 30	2-12: 40	2-12: 30	2-12: 40	2-12: 30	1-3: 40	1-3: 30	1-3: 20
E	2-12: 40	2-12: 50	2-12: 40	2-12: 50	2-12: 40	1-6: 20	1-3: 40	1-3: 30
F	--	4-24: 20	2-12: 50	4-24: 20	2-12: 50	1-6: 30	1-3: 50	1-3: 40
G	--	1-100: 30	10-40: 75	4-24: 40	4-24: 30	1-6: 40	1-6: 30	1-3: 50
H	--	--	10-60: 80	1-100: 40	4-24: 40	2-12: 30	1-6: 40	1-6: 20
I	--	--	1-100: 50	1-100: 50	6-36: 40	2-12: 40	2-12: 40	1-6: 30

Procedure: Roll percentile dice to determine if the item is found in the treasure trove or not and then roll a 6-sided die to determine the number of these items. Further determination can then be made from preceding Sections. E.g. to discover whether gold is found in a Type A treasure, percentile dice are rolled. A score of 1-20 = gold is indeed found (21-100 = gold is not found in this cache). A roll of 5 is then made on the 6-sided die, denoting that 5,000 gold Káitars are found. See the following Section.

2300. SUPPORT, SALARIES, JOBS, FIEFS, AND TAXES.

Players must support themselves and their entourages: rent, food, clothing and equipment, salaries of servants and others, etc. etc. must be regularly paid if the player does not wish to spend an unpleasant period in a debtor's prison before being sold into slavery. Some equipment costs were given in Sec. 910, and nonplayer characters' salaries were listed in Sec. 1011.

Most players will prefer to remain independent — at least initially, until they rise high enough in experience levels to be awarded citizenship and the chance at a better post. If a low-level player wishes to hire himself or herself out to another player or to a nonplayer character, he or she will be paid at the rates listed in Sec. 1011.

The normal profession for Warriors is the Imperial army, and a fighter of level VI-VIII may expect to get a commission paying 500 Káitars per month for each level of experience. This rises to 700 Káitars per month for levels IX-XI, and to 1,000 per month for still higher levels. A Warrior joining one of the legions must go where he or she is posted, obey orders, and expect a certain loss of independence. This applies to foreign mercenaries as well as to Tsolyáni troops. It is left to the referee's ingenuity to devise a "scenario" which will make use of the Warrior's services.

A Priest or Priestess is normally appointed to a supervisory post by his or her Temple authorities. This duty may be in Jakálla or in some other city of the Empire, and it may include special missions as well: e.g. attachment to the priestly contingent of a legion, quests or missions abroad, secret tasks of use to the Temple, etc. Salaries are like those of higher level Warriors.

The income of a Magic User is somewhat more uncertain. A person of this profession may hire out to a legion, or he or she may choose to operate independently, performing missions for other characters, selling spells and other magical services to the nobility, or serving as a consultant to the Imperium. A Magic User taking a regular post is paid at the same scale as Priests and Warriors. An independent entrepreneur rolls two 6-sided dice, however, and multiplies their score by 300 Káitars for levels VI-VII, by 400 for levels VIII-IX, and by 500 for level X and higher. This is rolled at the beginning of each game month. Further special missions or tasks can be arranged by judicious bargaining with other players or with nonplayer characters.

Another type of income-earning post is the acquisition of a land grant — a fief — from the Imperium. This is granted upon petition to the Emperor and requires a roll against the Nonplayer Character Reaction Table (Sec. 1020) of 71-100. A check for this reaction can be made only once each game month. Players of all three professions of level VII-up may apply for a fief.

Warriors and Magic Users are appointed to fiefs as civil-military administrators, while Priests are given fiefs of Temple lands. These grants are not hereditary, and a fief-holder can be replaced at any time and sent to a higher or lower post by the Imperium. The fief-holder must reside in his holding for at least three months out of every game year, where his duties include the dispensing of justice, the maintenance of roads and public works, the collection of taxes, the supervision of the local legions or militia, the building of fortifications (if so directed by the Imperium), and certain ritual duties at the local Temples.

For simplicity's sake, fiefs are granted in terms of complete hexagons on the large terrain maps — one hexagon for a character of levels VII and VIII, two for a person of levels IX and X, and three or more (up to a whole province or one of the Protectorates) for still higher level characters. These fiefs may be increased as a reward for important services, exceptional valour, etc.

As stated in Sec. 1120, each hexagon measures 82.8533 miles from one side to the other, giving an area of approximately 5,340 square miles. In order not to become involved with the complexities of crops and the economy, an arbitrary average monthly income of 10 Káitars per square mile is established, giving a total monthly income per hexagon of 53,400 Káitars. The fief-holder receives one tenth of this: 5,340 Kaitars. This is

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his privy purse, after all state expenses (except personal taxes) have been paid. This amount is for a fief hexagon consisting entirely of "clear" (=arable) land. The income of partial hexagons must be calculated by the referee.

Income from hexagons consisting of forest-jungle, palmetto jungle, or tidal flats (i.e. fishing and the collection of dye-producing crustaceans) is calculated at an average of 5 Káitars per square mile per month: a total income of 26,700 Káitars, of which the fief-holder receives 2,670. The income from desert, swamp, or mountain hexagons is fixed at 3 Káitars per square mile per month: an income of 16,020 Káitars, of which the fief-holder gets 1,602. Mangrove swamps, mountain peaks, and open water provide no income at all.

Certain hexagons also possess special income-producing resources. These can be arbitrarily determined by the referee, or can be established randomly by rolling percentile dice against the following table. If a resource is inappropriate for a given hexagon (e.g. vineyards for a hexagon containing only tidal flats), the referee must roll again.

PERCENTILE DICE SCORE	SPECIAL RESOURCE
1-60	No special resource
61-65	Forest products: timber, paper, pitch
66-70	Ngálu-fruit vineyards
71-73	Copper mines
74-76	Lead mines
77-79	Zinc mines
80-82	Sulphur mines, other chemicals
83-85	Stone quarries (building stone)
86-88	Marble quarries
89-91	Semi-precious stone mines
92-94	Gem mines
95-97	Platinum mines
98-100	Iron mines

The referee may wish to define certain of these categories still further: e.g. "gem mines" into diamond mines, ruby mines, etc. If a special resource is found in the 61-70 range on the above table, its monthly income is calculated by rolling percentile dice and multiplying by 200 Káitars. The income of a special resource in the 71-88 range is similarly found by multiplying a percentile dice score by 300 Káitars, and for the 89-97 range by multiplving by 400 Káitars. For iron mines — the scarcest commodity on iron-poor Tékumel — the multiplier is 700 Káitars. These rolls are made each month, and the income may thus vary considerably, reflecting seasonal transport and trade conditions.

The total monthly income of a hexagon is expended roughly as follows:

Administration	10 percent
Roads and public works	20 percent
Military	20 percent
Maintenance of order, justice, trade, etc.	20 percent
Taxes to the Imperium	10 percent
Temples and education	10 percent
Fiefholder's privy purse	10 percent

The fiefholder may wish to redirect some of these expenditures to meet an emergency situation or to construct some special public work (e.g. fortifications). This will be determined by the "scenario," of course.

Players may also establish businesses, but it will be found that most of the larger income-producing concerns are direct monopolies of the Imperium. Nevertheless, shipping, transport, slave dealing, construction, meat-animal production, textiles, timber, mills for various metals, etc. will produce income. This must be adjudicated by the referee. A small shop, inn, or mill will produce correspondingly little: roughly percentile dice times 10 Káitars per month. Business is in the hands of the clans, and these accept only citizens (characters of experience level VI or higher) into membership. An initiation fee of 1,000 Káitars times a 20-sided die roll is mandatory.

2310. TAXES.

The complex labyrinth of Tsolyáni taxes is simplified for game purposes into a single payment of one percent of a character's "bank account" per month. If a character seeks to avoid paying taxes by sinking all of his income into land, buildings, possessions, etc., the referee may levy a tax upon the purchase price of all of these items at the same rate. Note that nonplayer characters in a player's entourage must also pay taxes, and in Tsolyánu the master is liable for the debts of his dependants! Tax evasion is rather uncommon within the Empire, since it is, like most offenses, a capital crime.

Tax rates in other lands vary: Livyánu, Mu'ugalavyá, and Pecháno require a two percent tax per month on all within their borders, while Yán Kór, Saá Allaqí, and Salarvyá collect one percent, like Tsolyánu. In Milumanayá taxes are nonexistent, but local tribal leaders and warlords collect rapacious "fees" from anyone within their reach. Other, smaller nations also lack a fixed tax structure. The nonhuman Shén permit no human to live permanently within their lands, but they charge a trade fee of 100 Káitars per day from each party.

2400. ERECTING AND BUYING BUILDINGS.

Costs and time needed to erect an edifice of one's own are adjudged by the referee. The availability of workers and materials, the location (city, suburban, rural, or wilderness), the willingness of the Imperium to have such a building at that location, etc. must all be taken into consideration. An engineer-architect is required for any building project, and permission to build must be obtained at the Palace of the Realm nearest the site at a cost of 1,000-12,000 Káitars (a 12-sided die is rolled, and the score is multiplied by 1,000 Káitars). If older buildings are to be torn down to make way for the new construction, the permission of the Imperium is mandatory — a cost of 1,000-12,000 Káitars, plus 1,000-12,000 Káitars in bribes.

As an example, a smallish palace could be constructed in a vacant urban area of Jakálla for about 100,000 Káitars (plus the costs mentioned above). A for-

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tified mansion would cost 150,000-200,000 in the same place. These buildings would cost about 75,000 and 125,000 Káitars respectively if built in the suburban areas outside Jakálla's walls, and they would be still cheaper in a rural area — if stone quarries were nearby, and if there were a sufficient labour force in the neighbourhood. A small stone castle might be built in the mountains north of Béy Sý for about 250,000 Káitars, while the same fortress in the jungles of Dó Cháka would cost double this sum, due to the lack of stone nearby and the paucity of labourers. The erection of any fortified building requires permission from the Imperium, of course. This is granted if a successful roll is made on the Nonplayer Character Reaction Table (Sec. 1020). A larger fortress would require a more enthusiastic score (91-100), plus a bribe of 10,000-20,000 Káitars, over and above the costs of the building itself — perhaps running as high as a half a million Káitars. Of course, if the builder is the local fief-holder, and if the building is to be used by Imperial forces and linked into the Empire's defensive system, the Imperium itself may wish to aid the builder.

Buying an existing mansion, palace, or fortress is somewhat cheaper and easier to do. A 6-sided die is rolled (once per month is permitted), and on a roll of 5 or 6 a vacant building is found. Rentals vary from 1,000 Káitars to 12,000 Káitars per month, while outright sale may cost anywhere from 50,000 to 600,000 Káitars, depending upon the building's size, richness of design and furnishings, proximity to the mansions of important personages, etc. A building outside Jakálla would rent for less, and one in a rural area would rent for still less, and purchase prices will go down similarly. Ruined buildings can also be restored, once the land is purchased or rented from its present owners, or obtained in fief from the Imperium. In certain areas where the central government is weak — e.g. Milumanayá, Kilalámmu, the Chaigári Protectorate, the Pán Cháka and Dó Cháka Protectorates, Gháton, Pecháno, the jungles of Livyánu and Mu'ugalavyá, etc. — occasional ruined fortresses and other buildings may be found which can simply be taken by "squatter's rights" and rebuilt. Costs, rentals, etc. must be judged by the referee, since it is impossible to give a hard and fast rule.

Money can be borrowed from the moneylenders to be found at the Palace of the Realm in any large city. The Nonplayer Character Reaction Table will govern the lender's willingness to loan the money, and the interest rate is determined by rolling a 12-sided die: the score indicates the percentage rage (e.g. a roll of 5 = 5 percent). Such loans must be paid back within three months (the usual time, under Tsolyáni law); otherwise the debtor will be seized and sold as a slave. A 6-sided die is rolled to determine the number of moneylenders available at the Palace of the Realm per week.

2500. ADVERTISING.

One may have notices of one's needs posted at the various Palaces where such employees, goods, or services are likely to be obtained: cf. Sec. 1010. For posting in one city, the Overseer of the Palace will charge 1-100 Káitars per week (percentile dice are rolled to determine the amount). This sum is multiplied by the number of cities in which the character wishes to have notices placed. There is a maximum of 10 times the amount shown by the percentile dice, however.

The results of advertising are checked each week: a 6-sided die is rolled, and a roll of 1 indicates that some response has been obtained. This is done for each city in which a notice is posted, up to a maximum of ten cities. Positive responses are then checked against Sec. 1010. Salaries are then arranged as described in Sec. 1011.

It is also possible to advertise for enchanted arms and armour at the Temples of the war Gods (Karakán and Chegárra for good characters, and Vimúhla and Chiténg for evil ones). Similarly, one may have notices posted for Eyes, scrolls, and other magical items at the Temples of Thúmis and Keténgku for good characters, and at the Temples of Ksárul and Grugánu for evil beings. A roll of 19 or 20 on a 20-sided die is necessary to obtain any positive response, however, and this roll can be made only once per player per week. The costs for this advertising are the same as for the posting of notices seeking employees (above). The prices for magical items obtained in this way will be found to be prohibitive.

2600. RELATIVES AND BEQUESTS.

Since all players are assumed to be foreigners cast adrift and landing on the shores of Tsolyánu for the first time, there is only a one in a hundred possibility that a given nonplayer character may be a blood relative. If a player wishes, the referee will roll percentile dice for this once per game month, and if a score of 100 is rolled, a relative has indeed arrived.

Players are free to marry within the Empire, of course, and found families — two or three wives is the norm for Tsolyáni of the noble classes, while wealthier lords may have twenty to thirty legal wives and a larger number of concubines. Aridáni women are similarly permitted to marry as many men as they wish. A wife becomes pregnant on a roll of 5-6 on a 6-sided die; this is rolled once every game month. There is a 50 percent chance of the child's being a boy, and a fifty percent chance that it will be a girl.

Upon a man's demise, Imperial law requires that his property be divided equally amongst the male offspring of his legal wives. Concubines normally are given a pension, or if they are slaves, they are sold off. The children of concubines are often retained by the family or sent to the Temple schools to become minor administrators. A man's sons must provide for the upkeep of their mother[s] and also for their sisters until the latter reach the marriageable age of fifteen. Widow remarriage is not encouraged, and most widows devote themselves to their clans — or they may join the Temples of Avánthe, Dilinála, Dlamélish, or Hrihályal as special devotees. If a widow does remarry, her sons need no longer support her, and the same is true of a sister whose marriage has taken place.

This same situation obtains for most of the other nations of Tékumel, the great exception being Yán Kór, where all property descends to a man's wife and thence to his daughters. Faced with the possible dispersal of lands and property through inheritance by an outsider, the Yán Koryáni are fiercely endogamous and marry only within their own lineages — sometimes even marrying their own sisters or daughters in order to keep the clan estate intact.

Players must file a written will with the referee if they do not wish the Imperium to confiscate their estates. If the player has a legal wife and/or sons, these

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must receive the bulk of the estate, although the law allows for a few token gifts to friends. If there is no legal marriage or progeny, the player is free to leave his or her estate to another player or to a nonplayer character.

Nonplayer employees must also have wills. If they are married, their estates will likewise descend to their wives and/or children. If such a character is not married, the referee will roll percentile dice for the will: 1-40 = the character has left his estate to a friend (chosen randomly from among the player's other employees); 41-80 = the character has left his estate to his employer; 81-100 = the player has left all his goods to someone unknown to the employer — a clan relative, a distant friend, etc. The property of a slave belongs to the master, of course.

In all cases of inheritance the Imperium's Palace of the Realm will collect two percent of the bequest as an inheritance tax.

2700. TIME.

The referee will establish a table with the names of the regular players (plus such added data as their alignments and levels of experience). This table will be divided into weeks and months. As a player character embarks upon adventures, spends time resting in Jakálla, travels abroad, etc., etc., the referee will mark off the passage of weeks and months against his or her name. Those at different game "times" cannot participate in adventures together, unless one or the other sits idle for a period until the other characters "catch up." Thus, a player at Week 11 cannot join a party at Week 21, for example, unless the former is willing to "sit idle" for ten weeks to catch up. New players may join the game at any time level, of course.

As a general rule an adventure into the Underworld requires one week, while an outdoor adventure requires the move-times listed in Sec. 1120. Time spent resting, building a mansion, etc. must be adjudged by the referee.

Imperial months are of 30 days each, with five feast days (the Tláshanyal) inserted at the end of the twelfth month. Tékumel thus has a rotation period almost identical with that of ancient earth's (a result of the terraforming process). Every fourth year a special day is inserted into the calendar to balance out certain orbital irregularities. This feast day, the Koluméhagi, is dedicated to the glory of the Emperor.

The first month of the Tsolyáni year, Hasanpór, begins with the spring equinox, on approximately March second, earth-time. The months are: Hasanpór, Shápru, Didóm, Langála, Fésru, Dréngar, Firasúl, Pardán, Halír, Trantór, Lésdrim, and Dohála. Each month contains five "weeks" of six days each. Tékumel is slightly warmer than ancient earth, and the first three months of the Tsolyáni year are rainy, soggy, and humid. The fourth, Langála, is generally pleasant; this is the month of planting. The next three gradually become hotter and hotter until the climax of summer is reached in mid-Firasúl, with temperatures in Jakálla approaching 120°F. Pardán is cooler, and the crops are cut in Halír. Trantór, Lesdrím, and Dohála are the "winter" of Tékumel, when temperatures reach a low of 60%F. during the day and drop to 35-40%at night. The northern lands — Yán Kór, Saá Allaqí, northern Mu'ugalavyá, N'lýss, etc. are somewhat cooler than this range while the lands of the Shén are warmer. In southern Livyánu, Firasúl is termed "the Month of Hell." This is a generalised picture of the climate of Tékumel, and many further details be added (e.g. the timings of the "little crop" planted in the winter, the special rainy-season harvets of certain native fruits, etc.). Military campaigning and travel are generally difficult, if not impossible, in the rainy season, and all building and physical exertion must be slowed in the terrible heat of summer.

As of this writing, the year is 2,354 A.S. (After the Seal of the Imperium). It will not be necessary to complicate matters with a description of the calendars and time scales in use in other lands. The only other calendar with which players are likely to come into contact is that of the Priest-King Kazhiló'ob, used in Livyánu and Mu'ugalavyá; it dates from the time of Éngsvan hlá Gánga, the Age of Glory, and this year is now 10,035 (= 2,354 A.S.). This calendar in a modified form is also employed in Salarvyá.

2800. TO PROSPECTIVE REFEREES.

At first glance it may appear very difficult to master all of the background material relating to Tékumel. The people, the flora, the fauna, the societies — all are new, and all are complex. Many have muttered about the relative unpronounceability of Tékumel's many languages too, and not without reason. In defense, the author can only say that he ENJOYS societies which are not simply reruns of the usual Graeco-Roman or Mediaeval fantasy mythos, but which present something really different: something akin to stepping off an airplane in Bhutan or Medina, rather than in familiar old London or Paris. As for the languages, the intricate phonologies and grammars of Tékumel are nowhere as difficult for the average scion of Western culture as are such real and here-and-now languages as Tlingit, Ewe, Abkhaz, Cakchiquel, or Javanese. This is consistent with the author's contention that fantasy should sometimes go beyond our familiar Graeco-Roman-Mediaeval worlds and explore other and quite different lands as well. After all, if there is any universally applicable conclusion to be drawn from a study of history it is this: the future is going to be quite different from the present. Man will organise himself into different types of societies, hold different values, worship different gods, utilise different technologies, and speak different tongues than he does today. Tékumel tries to be true to this to some extent.

The first priority for a would-be referee for Tékumel, thus, is familiarity. All of the background Sections should be read over several times in order to acquaint oneself with the general outlines of the culture and history of the planet and to "soak up atmosphere." The large terrain maps should be examined for geographical detail, and the city map of Jakálla should be studied as an example of Tsolyáni city planning.

2810. DEVELOPING AN UNDERWORLD.

Most of those who will wish to referee a Petal Throne campaign will already be familiar with "Dungeons and Dragons" by E. Gary Gygax and Dave Arneson (Tactical Studies Rules, Lake Geneva, Wisconsin, 1974) and with its supplement, "Greyhawk," by Gygax and Kuntz (Tactical Studies Rules, 1975). Many fantasy players will also have seen Mr. Gygax' magazine, "Strategic Review," particularly the article entitled "Solo Dungeon Adventures," in vol. 1, no. 1, Spring,

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1975. These all give the mechanics of this type of game and discuss the construction of "dungeons" in great detail.

What is needed here, thus, is not so much the mechanics of dungeon-drawing, but rather a description of what is special and interesting about the great Underworld labyrinths which lie beneath most of the older cities of Tékumel. For those who may not have seen the works mentioned above, the actual process of working up an Underworld may be disposed of in a paragraph or so:

An Underworld should consist of a number of levels of passageways, rooms, catacombs, shrines, tombs, etc., etc. Each level is drawn on a sheet of graph paper (10 squares to the inch provides sufficient room to develop large temple or tomb complexes). Levels are interconnected by stairways, sloping passages, chutes, vertical shafts with or without ladders — etc. Levels need not be exactly one on top of the other, nor need they all join neatly: i.e. one may have a level off to one side which is approachable only by a stairway down from some upper level and which is not connected to any further upper or lower levels. Thus, the Underworld of Jakálla has a very extensive first level, drawn on a sheet of 17" × 22" graph paper. Stairways and other types of passage lead downwards from this to other levels, but those levels themselves are only occasionally interconnected. Certain passages branch off to tie in with still other Underworld complexes; some of these connector tunnels run for miles, being survivals from the ancient pre-cataclysm underground transport system.

Having selected a hexagon on the surface map of Jakálla as one's starting point (e.g. no. 74, the heap of ruins said to be the Temple of Hyáshra), one takes the sheet of graph paper destined to become the first level and draws in a stairway leading down from the surface. Each square represents a 10′ × 10′ area, and the stairway may thus be ten feet wide and, let us say, thirty feet long (three squares). Use a coloured pencil to mark in the stairs so that it may easily be found on the map by the referee. It is also wise to give each important room or area a number in a specific colour and keep a list of these on a separate sheet of paper. Thus: "Red 1 = stairs down."

Having got to the bottom of the stairs, the referee may now let his imagination run rampant: there may be a door or doors, passages running off in many directions, rooms or caverns, etc., etc. This can be developed to the extent of the referee's energy and ingenuity, with labyrinths leading nowhere, secret doors, traps of many kinds, dimensional nexus points which transport the exploring party to some other area of the Underworld, sloping passageways up or down, treasure rooms, hidden magical libraries, tombs of ancient kings — and lots of tomb guardians and creatures! Each of the important chambers is marked in a specific colour and noted on the referee's map key. This notation should be as detailed as possible: e.g.

Red 88 = Long room empty except for accursed scroll in Tsolyáni in chest in corner, no traps on chest.

Red 89 = Two good Aridáni female warriors, both level VII; (1) has sword +2 on hits, good alignment, intelligence 68, ego 83, with Heal Serious Wounds spell; (2) has nothing special. Broken and empty treasure chest in corner. Warriors have only 500 Káitars between them.

Red 90 = Inner treasure room has chest hidden in cavity in floor. Contains 10,000 silver, 4,000 gold, 3 gems (100, 1,000, 5,000 Káitars), one piece of jewelry (10,000 Káitars). Chest has trap in lock: poison gas, 10′ diametre.

Red 91 = Passage beyond treasure room has 10 Dláqo. No treasure.

Red 92 = Room filled with rotting furniture and robes of the sect of Sárku, possibly a storage room for some ancient temple. No treasure, but among the robes is the Cloak of Many Eyes (Miscellaneous Magical Item no. 8, Sec. 1500), if players stop to search.

Red 93 = Outer hall of the temple of Sárku. Colonnades are carved with the 81 Acts of the Worm.

Red 94 = Inner hall of the temple of Sárku. Portraits of the high priests on the wall come alive on a roll of 1 on a 6-sided die and attack party, fighting as Armour Class II, 5 hit dice. If slain, they return to their portrait. Doors at end of room lead to inner shrine.

Red 95 = Inner shrine of the temple: idol of Sárku carved of bronze and set with rubies. 2,000 rubies, each worth 1,000 Káitars, but each takes one melee round to pry out of idol. Secret compartment in idol's breast is guarded by poisoned spines; if successfully opened, it contains the Eye of Hastening Destiny (Sec. 1310, no. 13).

Red 96 = Side room contains guardians of temple: 2 Ru'un (Sec. 1221, no. 18). These attack, if temple is violated.

Red 97 = Secret hidden shrine room of Sárku. Contains chest with 70,000 gold Káitars, 6 gems (100, 100, 1,000, 500, 5,000, 500 Káitars), 3 pieces of jewelry (7,000, 10,000, 35,000 Káitars), and two scrolls (Type I: Seeing Other Planes, in Tsolyáni) and (Type V: Charm Creature, Petrefaction, in Salarvyáni). Guardian is "Saturday Night Special": the Demon Nakoné, who resembles a great black worm. Fights with fangs, +2 on hits and +2 on damage. Has 12 hit dice, Armour Class III, moves 8 inches per turn.

Red 98 = Stairs down to level V.

All of the above are assumed to be connected by empty passageways, doors, secret doors, etc. The notation given above is given in full for the sake of clarity; naturally, the referee will develop abbreviations of his or her own for efficiency.

The Underworld complex just described above was arrived at deliberately, rather than randomly. While drawing the map for the level, an area was set aside for a large temple devoted to Sárku. Outer halls, inner halls, side rooms filled with paraphernalia of the priests and the rituals, sleeping rooms for the temple personnel, a library of ancient magical books (though not too much

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of real worth — otherwise the game would become unbalanced by the first party to come across it), an inner shrine with appropriate guardians, a secret shrine room, treasure room[s], etc., etc. are all part of the complex. This temple was one buried by the custom of Ditlána (cf. Sec. 1200), and it is still used to this day for certain secret rituals. It may thus occasionally be found full of Priests of Sárku (a roll of 1 on a 6-sided die indicates this, when the party enters the area; 1-100 Priests, determined by percentile dice, and their levels, spells, and equipment similarly determined randomly).

Underworlds can also be developed randomly, using the methods described in E. Gary Gygax' article, "Solo Dungeon Adventures," mentioned above. This is very useful, for example, when a party stumbles into an Underworld or area which the referee has yet to work out! The difficulty is that it does not provide continuity or logical relationships between rooms and areas of the Underworld: e.g. in one chamber there is a large Srǿ, in the next three Hrá, in the next two Ru'ún guarding a treasure chest, etc. It is much more realistic and desirable to have an Underworld developed upon logical, "scenario" lines, with large complexes of tombs, temples, or other contents carefully worked out. These can be cut off from one another, of course, by empty labyrinth areas or by randomly selected regions.

Here, too, the role of the "Saturday Night Special" cannot be overemphasised. Aside from the deliberately or randomly determined "normal" contents of Underworld areas, it is interesting to develop large complexes inhabited by special beings. These should have special histories, and players should hear legends of their existence on the surface. Their abilities and treasures should also be individually devised, since these add interest and spice to the game. For example:

The River of Silence: This great underground river cuts diagonally across one of the levels below Jakálla. There are boats at wharves along the way, and players who embark on one of these craft will be carried down the rapids at the end of the level map to another great level far below, where they will encounter Srykárum, the Lord of Sárku's Undead Cohorts. On an island in the middle of the river dwells Death Himself; he never harms a party, nor can he be harmed. He sometimes gives advice or predicts that, "Soon shall you pass through my gateways again, only thence never to return ..."

The Garden of the Weeping Snows: This garden is planted with poisonous shrubs which resemble puffs of white foam. Set here and there about the garden are tableaux of torments: individuals frozen forever in a moment of extreme agony by the Excellent Ruby Eye (Sec. 1310, no. 2). The garden is patrolled by the silent cohorts of the Pale Legion — men in white surcoats with silvery helmets and weapons. At the far end of this great space is the Palace of the Frost, inhabited by Nyélmu the Wizard, condemned by the good Gods to dwell forever here surrounded by the debased sycophants of his age, a perpetual orgy of debauchery, yet one from which none can derive joy. Nyélmu always seeks novelty, and when a party stumbles onto his garden, he attempts to keep them as his guests for an eon or two. Should they try to leave, Nyélmu adds them to his tableaux. The Garden of the Weeping Snows is, naturally, rather deep below the city of Jakálla, and only a very powerful party could dare to challenge Nyélmu. Sometimes one does not have a choice, however, for on this same level there is a wandering being, Lelmiyáni, the Singer of Doom, who appears in the form of a little girl playing a flute. If a saving throw is not made, she leads her victims willy-nilly into the Garden and presents them to Nyélmu. Should a party manage to outwit this mighty wizard, the compensaion is accordingly great: his treasures include many Miscellaneous Magical Items, Eyes, Amulets, Scrolls, and magical Books.

The Tomb of Mnekshétra, the Lesbian Mistress of Queen Nayári of the Silken Thighs. This great tomb complex contains a hall of 1,000 columns, a labyrinth, many rooms around a central court with a pool in the centre (and it is better not to lean over and look into the pool ... !), and a tomb chamber with a crystal sarcophagus in which Mnekshétra sleeps the sleep of the dead. Should this be opened incorrectly, the party is transported back through time to the days of Bednálljan glory — face to face with evil Nayári herself, surrounded by her troops, magicians, and nonhuman minions! Only a series of correct decisions can return the party to the present.

There are many, many such "Specials" in the Underworld. A few more may be mentioned briefly: the juggernaut car of the Tomb of Rekmélish III, which pursues a party around and around a circular sealed passage until it catches the group and annihilates them, or until they find the secret door leading into the tomb chamber; the Temple of Hés, the little God of Humour, who causes any party to laugh and play pranks on one another until they drop from exhaustion (unless a saving throw is made); the grim and monolithic Temple of Vimúhla, God of Fire, surrounded by a moat of leaping flames and filled with the skulls of sacrificed victims; the gigantic Temple of Hry'ý, Lord of Evil, with its 350 foot long outer hall, with columns so large that they contain secret rooms and staircases within them; the revolving rooms of King Ssirandár I, which whirl around and deposit a party in an unknown and unexpected part of the Underworld, — etc.

All such "Saturday Night Specials" must be worked out in detail: numbers of hit dice for each being, moves, Armour Classes, treasures, special powers, etc. The Underworld should be full of interesting places and creatures: demons, special idols, chambers with magical powers, gems and jewelry with different capabilities, fiendish guardians, and strange devices of the ancients.

There are two schools of thought regarding looted

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treasure troves: it is possible to simply have a party discover ruined chests and dead bodies, the aftermath of some previous party's adventures. It is also possible to have the treasures of the Underworld replenished magically (to save drawing in new ones or changing one's carefully written lists). Another interesting gambit is to have the Priests of the looted Temples send expeditions down to replenish their shattered shrines with new and more difficult guardians and greater treasures. Indeed, player characters who are devotees of one of the evil deities can be hired as guards for such expeditions by their Temples, if the referee chooses this option.

Many more details could be given about the construction of an Underworld, but the above should suffice. It may be noted that difficult areas and complex, circular, curving, or irregular areas may be avoided in the interests of speedy gaming, or they may be drawn out for the party by the referee. It is difficult to describe the exact curve of a passage or the precise dimensions of a cavern, although these details would be visible to any exploring party.

It may be useful to provide a brief sample of actual play. The referee is seated at one end of a table with his Underworld maps concealed from the players. The latter have drawn up their battle order, appointed one of their number to make a map of the areas they will explore, and have elected a leader to speak for them.

Referee: "As you leave the city, you approach a huge mound of ruins. High up on the south side of this, you see a cavern opening. When you climb up to investigate this, you see stairs inside leading down to the north."

Player: "We take the stairs."

Referee: "Ten, twenty, thirty feet down. Stairs end. Door to the north."

Player: "We listen at the door."

Referee: (Rolling die) "You hear nothing."

Player: "We have three men trying to open the door."

Referee: (Rolling dice) "The door opens. Passages east and west."

Player: "We go west."

Referee: "Ten, twenty, thirty, forty feet west. Door to the south. West continues."

Player: "We listen at the door. If we hear nothing, we'll hit it."

Referee: (Rolling dice) "You hear nothing. Door opens. You're in a room. Your door is in the northeast corner. The room is a 30 foot east-west and 50 foot north-south rectangle. There is a door to the south in the centre of the south wall."

Player: "We cross to the door and hit it" [The party forgot to listen at the door first.]

Referee: (Rolling dice) "Door opens. (Rolls a die) The inhabitants of this room do not surprise you. Do you surprise them?"

Player: (Rolling a die) "No." (Rolling again) "We have a reaction time of four."

Referee (Rolling a die) "They have a five. They get to strike first." (Rolling a 20-sided die for possible hits, and when two hits are indicated by the four creatures inside the room, he rolls again to determine randomly to see who has been hit, consulting the players' battle order.) Person number one on the left has been seized by this huge, black mantle-like creature, and person number three on the right has also been seized. (He rolls for damage done by the Biridlú (Sec. 1221 (2)) and finds that person number one suffered five points of damage, and person number three took two points. He announces this to the players.)

Player: "Person number four, who is behind number one, tries to cut number one free. Similarly, person number six, behind number three, tries to get him loose. Person number two attacks any other Biridlú — how many are there?"

Referee: "You see four of them, including the two who have seized your people. There may be more hiding up near the ceiling, of course."

Player: "We bring up torches. Person number two is slashing at the one nearest him who has not seized anybody as yet. (Rolling for hits) He hits with a 19. (Rolling for damage) He does six points of damage."

Referee: (Hastily rolling hit dice to see how many points each Biridlú can take, and then rolling to see whether the two victims have been cut free yet) "Person number one is cut free by person number four. Person number three is still trapped and (rolling a die) takes three points of damage. The one hit by Person number two is still alive and fighting. (Rolling reaction for each Biridlú) One Biridlú is flying away, frightened by your torches. The other three are staying to fight."

Eventually the Biridlú are disposed of, and the party begins to explore the room. One of the group must use a spell of Heal Serious Wounds to cure person number three, who was badly injured.

Referee: "The room is a 20' × 20' square. Your door is in the west corner of the north wall. There is a door to the west in the south corner of the west wall, and there is also a door to the east in the north corner of the east wall. The room is full of rotting furniture and tattered paraphernalia."

Player: "Anything valuable? We're searching the room."

Referee: (Secretly rolling a random creature check but finding none approaching) "In the southeast corner of the room you see a small, battered leather chest."

Player: "How is it locked?"

Referee: "There seems to be a simple hasp on the side nearest you."

Player: (Cautiously) "Our strongest warrior — number five in our battle order — is lying flat on his stomach and prodding the hasp with the point of his spear. The rest of us are backed out into the other room."

Referee: (Mentally giving the warrior a 20 percent chance of being hit by the tiny poisoned projectiles hidden in the hasp, rolling a die and finding that the spines missed the man) "A handful of little spines go zipping over the head of your warrior. He's not injured. The chest comes open."

Player: "He's being cautious, looking for other traps. What does he see?"

Referee: "No more traps. The chest contains a heap of yellow coins — about 5,000 Káitars in all."

Player: "We're searching the chest for secret compartments."

Referee: "You find none. That's all there is."

Player: (Grumbling) "Hmmph. Well, we'll take the door to the west."

Referee: (Rolling a check for random wanderers and then rolling to see if the door opens) "Door opens. You're in the south half of a 20 foot wide passage leading west."

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Player: "We go west."

Referee: "Ten, twenty, thirty, forty, fifty, sixty feet west. West ends. Twenty-foot wide double doors to the west."

Player: "We listen at the door."

Referee: "You hear nothing."

Player: "We open the doors."

Referee: (Rolling dice) "Doors open. You are looking into a huge hall that stretches away ahead of you into the darkness. The door you opened is 30 feet south of the north wall, but you cannot see the south wall in the gloom. At the far end of the hall you can dimly make out a huge altar. On this, lit by a dim blue light of its own, is a statue of some great many-limbed creature. The statue is about 15 feet high. There are columns all down this hall — one in the middle of every other square."

Player: "We cautiously walk down the middle of this hall towards the altar. Any doors on the side walls?"

Referee: "No doors. Ten, twenty, thirty, forty, fifty, sixty, seventy feet down the hall, and you come to a stop in front of the altar. Now you can see that the feet of the idol are buried in golden coins and gems. The altar is about five feet high, and you are thus looking right at the treasure."

Player: "We'd better be careful. What is the idol made of? Does it look alive?"

Referee: "No. It is of some sort of silvery metal, inlaid with gems."

Player: (After considerable argument) "Person number two is carefully reaching out with the point of his spear. He pushes just one coin off the altar toward himself. What happens?"

Referee: (Laughing fiendishly) "That's all it takes to set off the trap. A great metal cage falls clanging down over all of you. I believe you were all up near the altar — nobody specified leaving any of the party behind to guard the door, and I thus assume you were all within the 20 foot square area covered by the cage. (Rolling percentile dice, giving the party a 20 percent chance to have had one or more stragglers outside the cage area — none were). When the cage falls, you also see that the idol on the altar begins to arise. What you thought was its metal surface was actually its armour. At the same time secret doors in the north and south walls also swing open, and fifty smaller versions of the idol file into the room expectantly. You have now encountered the Demon Kurritlakál, the Cracker of Bones, Eater of Skins, Father of One Thousand Progeny, Spawn of Great Durritlámish ..."

Players: (Confusedly babbling) " — Did we bring the Excellent Ruby Eye? Who's got a spell that will work? Can't we get out of this cage? I'm firing a magic arrow at its head — ! Call for divine intervention, dammit! Ohhh nooo ..."

Here it is best that we close the curtains upon this chaotic and dreadful scene.

It is not necessary, of course, for all Underworld adventures to come to such unpleasant conclusions as the one just described. Indeed, the incident has been considerably abbreviated to allow it to be presented here; in reality, such a powerful demon as Kurritlakál (Armour Class I, 15 hit dice, 15" move) could never be found on the first level. The referee must take care not to people (or perhaps "creature"?) his Underworlds with beings so powerful that no player can emerge alive! The objective is an interesting adventure, with enough danger for excitement (and also to punish the unwary and the foolhardy), but not simply to massacre the players. Each such "Special" must have a balancing weakness. In the case of Kurritlakál, aside from a number of Eyes which might harm him and his progeny, The Amulet of Power over the Undead (Sec. 1400 (8)) would deactivate him at once; this the players might figure out from the fact that Kurritlakál is a creature of Durritlámish, the Cohort of Sárku, who has to do with the undead. If the party had this Amulet, they should have tried it at once. Information about special weaknesses must be written, of course, into their descriptions in the referee's map key, and some hint of this should be presented to the players.

2820. DEVELOPING A SCENARIO.

Any campaign can be made much more enjoyable by the construction of a rough "scenario" into which players can fit themselves. Countries, parties, Temple factions, nonhuman races, etc., etc., all will have objectives of some sort, and the referee should sketch these in, using the material in Sec. 200. Thus, players will encounter members of different factions within the Imperium, various foreign agents with schemes of their own, individuals with a variety of plans and goals, nonhumans, and other beings. These can be further detailed if need be. As an example, the referee can develop the complex plot revolving around the General, Kéttukal; he can bring on the great war with the northern nation of Yán Kór; he can involve his players in plots for and against the Imperium; he can send them upon a long quest to the far-off islands of the western seas, developing incidents as he goes reminiscent of the Odyssey or the Tales of Sinbad the Sailor; he can embroil his characters in adventures in terrible Ssuganár or in the haunted sealed cities of the Shunned Ones; he can even allow his characters to side with opposite factions and come to battle against one another (although this must be handled with great care, in view of the many magical items likely to be involved). The world of Tékumel is at the disposal of the referee, and it is up to him to people it with all the enjoyment of good fantasy.

2830. DEVELOPING NONPLAYER CHARACTERS.

One important component of an enjoyable scenario is the construction of nonplayer characters who may become personalities in their own right. Most of these begin as random rolls of the encounter dice, seeking out players for some mission governed by the tables in Sec. 1110. When characteristics and skills are added, these characters begin to take on flesh, and after an adventure or two they become almost as real as the players sitting around the table. Each such character will have needs and goals, a place in society, a family and a background, ideas and opinions, likes and dislikes, and weaknesses and foibles of his or her own. The development of such characters is highly desirable for the scenario, since they add familiarity, continuity, and realism to what might otherwise be simply a story composed of cardboard people with no more reality to them than a series of dice rolls.

As examples, one may cite the gruff and sturdy Admiral of the Imperial fleet, Tlanéno the Steersman, whom many players in the author's campaigns have met, and who always speaks of his battles and adventures at sea. Then there is Serésha, the pretty Priestess of

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Dilinála, whose beauty is enhanced by brown hair and grey eyes — rare on generally dark-complected Tékumel. Several players have already met Lady Mnella, the society-conscious, once wealthy, and not-so-young noblewoman, whose need for money has driven her to undertake adventures of her own in Jakálla's Underworld, along with her tough and surly "boyfriend," Lord Hngáku the Livyáni ne'er-do-well, who makes his living pleasing his wealthy patroness. Mnella has a soft and sympathetic nature, however, and she has been of considerable assistance to several players in the author's campaigns, since her connections with the ancient Royalist Party, and particularly with the haughty Clan of Sea Blue, have stood her in good stead and are of use to those just entering Tsolyáni society.

Among the worshippers of the evil deities, there are several who have been encountered by players in the author's campaigns: e.g. Drésu, the 9th level officer of the Omnipotent Azure Legion; the vibrantly lovely Ta'ána, dark Priestess of Hriháyal, who was reformed and converted to the worship of Dilinála by the Eye of Transformation (Sec. 1310, (30)); the sleek and sinuous beauty, Ke'él, Priestess of Hriháyal, once Ta'ána's friend; the noble lady, Mshén, member of the Clan of the Green Bough, patron of the Temple of Hriháyal and seeker after power; Akurghá, the powerful Warlord of Pelesár in Milumanayá, etc. Others include "Rusty," a one-time guest of Nyélmu the Wizard, found wandering in the Underworld ten thousand years after the world he once had known had disappeared; the noble lady, Ssúri, lover of Shrakán, 8th level Priest of Vimúhla, and a host of more transitory characters.

The point is that if a character is going to be more than just a passing "wandering being," he, she, or it should be given a name and a number of key characteristics. Referees need not worry about giving true Tsolyáni names — any brief series of syllables will do; the goal is to provide continuity and realism to the campaign.

2840. DEVELOPING OTHER REGIONS AND CITIES.

Once the referee has gained some experience with Tékumel through the running of a campaign based in Jakálla, he may wish to develop some other city of the Empire, an area in a foreign land, or even some region not shown on the two large terrain maps. This will require (a) a terrain map of the area, (b) a surface map of any city or cities to be developed, and (c) maps of the Underworlds of those cities. A detailed terrain map of a single hexagon can also be drawn to scale, if the details of a particular region are required (e.g. for a military campaign).

If a group of regular players is available, it is enjoyable to assign nations, provinces, or individual cities to each person, allowing him or her to draw up maps of the area. Other players can then establish characters in those areas for adventures, permitting all players both to play and to referee. Even if there is only one "main" referee, he may ask those players acquiring fiefs to draw up maps of their areas, including Underworld maps of ruined cities located there. Again, this would allow the referee himself to play, providing that his character then took no major rôle in the rest of the campaign.

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"Three Hláka attacking a party"

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2900. APPENDIX A: A NOTE ON PRONUNCIATION.

Tsolyáni is a member of the Khíshan family of languages, related to Mu'ugalavyáni, Livyáni, and Salarvyáni, just as English is related to French, Spanish, German, Russian, Persian, Sanskrit, etc. Tsolyáni is more distantly related to Yán Koryáni, Pechán, and certain other, smaller languages. All of these are descended from Engsvanyáli, the language of the Golden Age. It is difficult to trace the ancestry of Tsolyáni back much beyond the period of the Lords of the Triangle, since there are no written records, although it is clear that all of these tongues are somehow descended from the language of the earthmen who first settled this star system: the mixture of Támil, Arabic, and Mayan, which had become the lingua franca of Humanspace.

Tsolyáni has the following sounds. These are written in a conventional English-like transcription, rather than in phonetic symbols, since readers of this book may be unfamiliar with the latter.

- p The English [p] of "spin." A voiceless bilabial stop with little aspiration.
- t The [t] of French or Spanish "tu." A voiceless dental stop with no aspiration.
- ch The "ch" of English "church." A voiceless alveopalatal affricate with less aspiration than in English.
- k The [k] of English "skin." A voiceless mid-velar stop with no aspiration. Note that this contrasts with [kh], the aspirate "k" of English "cool," which occurs in a few Mu'ugalavyáni loanwords in Tsolyáni.
- q The [q] of Arabic "qaf" or of Eskimo. A voiceless back-velar stop. This is a "k" pronounced farther back in the throat (a layman's definition).
  The glottal stop: e.g. the "t" of a Cockney pronunciation of a word like "bottle," or the hiatus between two carefully pronounced English words, the first of which ends in a vowel and the second of which begins with a vowel: e.g. "the - elephant." English also has this sound in certain exclamations: e.g. "Uh-oh!"
- b The [b] of English "boy." A voiced bilabial stop.
- d The [d] of French or Spanish: e.g. Spanish "dos." A voiced dental stop.
- j The [j] of English "judge." A voiced alveopalatal affricate.
- g The [g] of English "gun." A voiced mid-velar stop. Never the "g" of "gym."
- ts The [ts] of English "fits." A voiceless dental affricate.
- tl The [tl] of Aztec "atlatl." A voiceless lateral affricate. Not the "tl" in English "bottle."
- f The [f] of English "fish." A voiceless labiodental fricative.
- v The [v] of English "vine." A voiced labiodental fricative.
- th The "th" of English "thigh." A voiceless interdental fricative.
- dh The "th" in English "thy" or "this." A voiced interdental fricative. Note the difference between the two "th's."
- s The [s] of English "sing." A voiceless grooved alveolar fricative.
- z The [z] of English "zoo." A voiced grooved alveolar fricative.
- sh The "sh" in English "ship." A voiceless grooved alveopalatal fricative.
- zh The "z" of English "azure" or the "s" of "pleasure." A voiced grooved alveopalatal fricative.
- ss No English counterpart. This is a voiceless grooved retroflex fricative: an "s" pronounced with the tongue-tip turned upwards to touch the back of the alveolar ridge, as in certain languages of India.
- h The [h] of English "hat." A voiceless glottal fricative.
- hl The "ll" of Welsh "Llewellyn." A voiceless lateral fricative.
- l The "light" dental [l] of Spanish or French — not the "dark" velarised "l" of English, as in "cull."
- r The [r] of Spanish "pero." A voiced dental single-tap vibrant. When "doubled," this sound becomes a trill as in Spanish "perro."
- kh The "ch" of German "ach" or Scots "loch." A voiceless velar fricative. In most Tsolyáni dialects, all aspirated "k's" have become "kh." The contrast in maintained only in a few Mu'ugalavyáni loanwords; cf. under "k" above.
- gh The "gh" of Arabic "ghayn." A voiced velar fricative. Parisian French also has this sound as a pronunciation of "r" in words like "Paris."
- m The [m] of English "my." A voiced bilabial nasal.
- n The [n] of Spanish "no." A voiced dental nasal.
- ng The "ng" of English "sing." A voiced velar nasal. Note that the "ng" of English "finger" would be represented in Tsolyáni by "ngg."
- w The [w] of English "wine." A voiced bilabial continuant.
- y The [y] of English "yes." A voiced palatal continuant.

The Tsolyáni identify only the above-listed sounds as units for script purposes. Other sounds, which might be considered one "phoneme" are treated as sequences: e.g. "dl" (cf. "tl" above), etc. Thus, there is one letter in the Tsolyáni script for "tl", but for "dl" the scribe must write a "d" followed by an "l."

There are six vowels:

- i The [i] in English "machine." A high front unrounded vowel. Never the "i" of "bite" or of "bit." Like Spanish [i] in "mi," the Tsolyáni vowel has no final y-like offglide.
- e The Spanish [e] as in "me." A mid front unrounded vowel. Similar to English "a" as in "face," but without the final y-like offglide. Never the "e" of English "me."
- a The [a] of midwestern American English pronunciations of "father." A low-central unrounded vowel. Never the "a" of "face" or the "a" of "above."
- u The [u] of Spanish "tu." A high back rounded

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vowel. Similar to English "u" in "flute," but without the final w-like offglide. Never the "u's" of "but" or "put."

o The [o] of Spanish "no." A mid back rounded vowel. Similar to English "o" as in "note," but without the final w-like offglide. Never the "o" of English "cot."

y In the west of Tsolyánu (the dividing line being the Missúma River), this is the German [u] of "fur." A high front rounded vowel. In the east this vowel is pronounced like the [1] of Turkish: a high central unrounded vowel. Some Western American dialects have a vowel similar to this, although it is usually unstressed. A stressed contrast (in "cowboy English") is: "just" as in "He's a just man," contrasted with "gist" as in "That's the gist of it," contrasted with "just" as in "He's just comin' " — the last of these is often spelled "jist" in novels. This pronunciation is the one preferred in the Imperial court and in the capital. For convenience' sake the symbol "y" is used for this letter — there should never be any confusion with consonantal "y" as in "yes." Note that this "y" vowel is never the vowel of "my." One can thus pronounce the name of the Imperial capital as "Béy Sí" (with the vowel of the second word as in Turkish), or as "Bey Sü" (with the vowel of the second word as in German "fur"). If one cannot manage either of these, the second word should be pronounced like Spanish "si" — never like "sigh."

Tsolyáni lacks the vowels found in the following words: "cut," "cat," "kit," "pet," "put," and "law." Some of these do occur in other languages of Tékumel — e.g. Yán Koryáni, which has them all, plus a few others as well.

There is also a word-accent (stress) in Tsolyáni. The acute accent (´) has been used to indicate this. Thus, one says "KÓ-lu-mel" and not "ko-LU-mel" or "ko-lu-MEL." Unaccented syllables do not lose their individual vowel values. There is also a secondary stress (ˋ) in longer words. These stresses, though important for the proper pronunciation of the language, are not indicated in the Tsolyáni script.

For further information on Tsolyáni, the reader should consult Messíliu Badárian's work "Kryshátldàlidhalikh hiTsolyánisa" (A Great and Beauteous Grammar of Mighty Tsolyáni), a copy of which will be found in most of the Temple libraries of the Empire. Although a translation from Badárian's native Mu'ugalavyáni, this work will serve admirably for beginners.

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3000. APPENDIX B: THE TSOLYANI SCRIPT.

The oldest script now in common use on Tékumel is the Imperial monumental style of the great Bednálljan Dynasty, although the use of this script in modern Tsolyánu is limited to decorative art and to inscriptions upon priestly buildings. The usual script of the present-day Empire is a cursive form of the alphabet of the Éngsvan hlá Gánga period (cf. Sec. 200). In the reign of the 45th Seal Emperor it was decreed that books and documents should no longer be copied in the Bednálljan script but rather in the alphabet of the Imperial administrators. This script, called "Visúmikh hiKólumel" (Servant of the Emperor), is used throughout the Imperium, as well as in Milumanayá and all of the Protectorates. Indeed, there are merchants and scholars who can read it in lands as distant as Livyánu, Ghatón, Saá Allaqí, etc.

The script is linear, running from right to left (although some ancient books are written "boustrephedon" — left to right, then right to left, then left to right, etc.). Only consonants and word-initial vowels are written on the main line of writing. Medial and final vowels are written as "diacritics" above or below the consonants they follow. E.g. if one wishes to write "Jakálla," one writes:

a a a
J'K'LL

Similarly, "Kólumel" (Emperor) is written:

o
K-L-M-L
u e

As stated, word-initial vowels are written on the line and have special symbols. Thus, if one wishes to write "Avanthár":

a a
A-V-N-TH-R

Vowel sequences for which there are no special "diacritics" are confusing, since a non-Tsolyáni-speaker would not know which to read first. Thus, one might read "gual" (to be) as "guál" or "gaul." E.G.

a
G-L
u

The dictionary attempted (but never finished) by the 45th Seal Emperor does indicate which vowel comes first by a simple device: the two vowels are written as separate syllables: e.g. "gu-ál."

Of the vowels, "i," "a," and "o" are written above the letter they follow in pronunciation; the remaining three vowels ("u," "y," and "e") are written below, as are the three recognised diphthongs ("au," "ai," and "oi").

Each consonant letter has three forms: one when it begins a word (initial), another when it occurs in the middle of a word (medial), and a third when it is the last consonant in a word (final). These are joined by ligatures, so that all the consonants in a word are connected to one another. Word-initial vowels are written separately, however, and do not join. Should a word have only one consonant letter, the final form is used, often with a flourish.

Certain letters have different medial forms in the Eastern and the Western writing styles, but this may be ignored for game purposes. The forms given in the following tables are those used in the West, the dialect preferred in the Capital.

There are two special diacritics: (a) a ^ written over a consonant indicates that it is pronounced doubled: e.g. "kk" rather than just "k." (b) There is a special sign for word-medial or word-final double "ll" (as in "Jakálla"). This will be given at the end of the tables which follow.

It may be noted that there is no special symbol for a word-initial glottal stop. This is because it is understood that word-initial vowel symbols include a preceding glottal stop. In normal speech there is no glottal stop at the beginning of words. These tend to slur into one another — but not as much as in colloquial American English (e.g. "D'ja see-im" for "Did you see him"). Such slurring would be repugnant to a Tsolyáni ear.

There are special symbols for orthographic signs (the period or full stop, the comma or clause-final intonation contour, the interrogation mark, etc.), and these are given at the end of the following tables. Unfortunately, they are more often omitted than included in manuscripts. Personal names may be underlined or encased in decorative cartouches. The personal names of the Emperors, and also of the Gods and Cohorts, are invariably set apart from the text by elaborate illuminations.

Numerals are written on the main line of writing. Sequences of numbers are usually read from left to right (opposite the direction of the script), but older notations exist in which numbers are read from right to left. In modern Tsolyáni one finds numerals written much as they are in English: e.g. "2" followed by a "7" = "27." An older usage is still prevalent, however: one writes "2" followed by the symbol for "10" followed by "7" to get "27." Similarly, one finds "5-1,000, 4-100, 3-10, 4" for "5,434."

The Tsolyáni script was arranged in a roughly phonetic order by the Priest of Keténgku, Kersónan, under the directives of the 45th Seal Emperor. In the great dictionary of the Imperium, the labials come first, followed by labiodentals, by dentals, by interdentals, by alveopalatals, by velars, by glottals, by the dental and lateral affricates, by fricatives, by the one vibrant, and finally the two laterals. Words beginning with vowels are placed at the end of the dictionary in the order: "i," "a," "o," "u," "y," "e," "au," "ai," and "oi." Under each letter heading vowels do not count; e.g. one finds all words beginning with "J-Y" followed by those beginning with "J-K," followed by those beginning with "J-G," "J-KH," "J-GH," etc.

As stated in Sec. 2900, although word-stress is phonemic in Tsolyáni, it is not indicated in the script. Although the writings of the Priest, Kersónan, indicate that he knew of this phenomenon, he appears to have been at a loss for some means to show it in his dictionary.

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CONSONANTS

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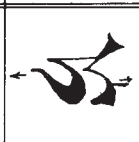
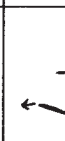
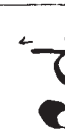
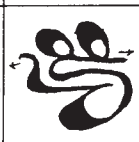
P				Ch			
B				J			
M				y			
F				K			
V				G			
W				Kh			
T				Gh			
D				Q			
N				H			
Th				Ng			
Dh				'	–		

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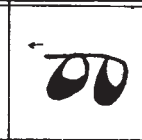
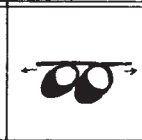
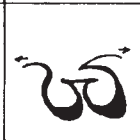
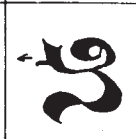
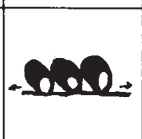
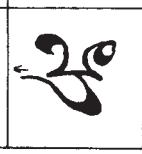
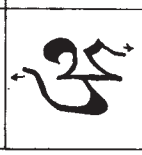
CONSONANTS

ENGLISH	INITIAL	MEDIAL	FINAL	ENGLISH	INITIAL	MEDIAL	FINAL
Ts				Zh			
Tl				Ss			
S				R			
Sh				L			
Z				Hl			

VOWELS

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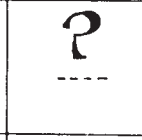
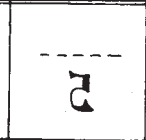
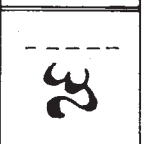
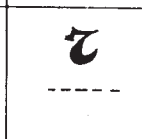
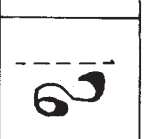
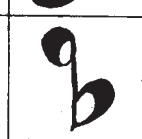
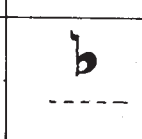
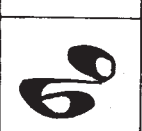
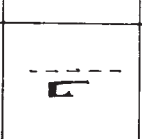
I			U			Au		
A			y			Ai		
O			E			Oi		

1		4		7		10		10,000		Interrogation Mark	
2		5		8		100		Period		Quotation Mark	
3		6		9		1,000		Comma		Double "ll"	

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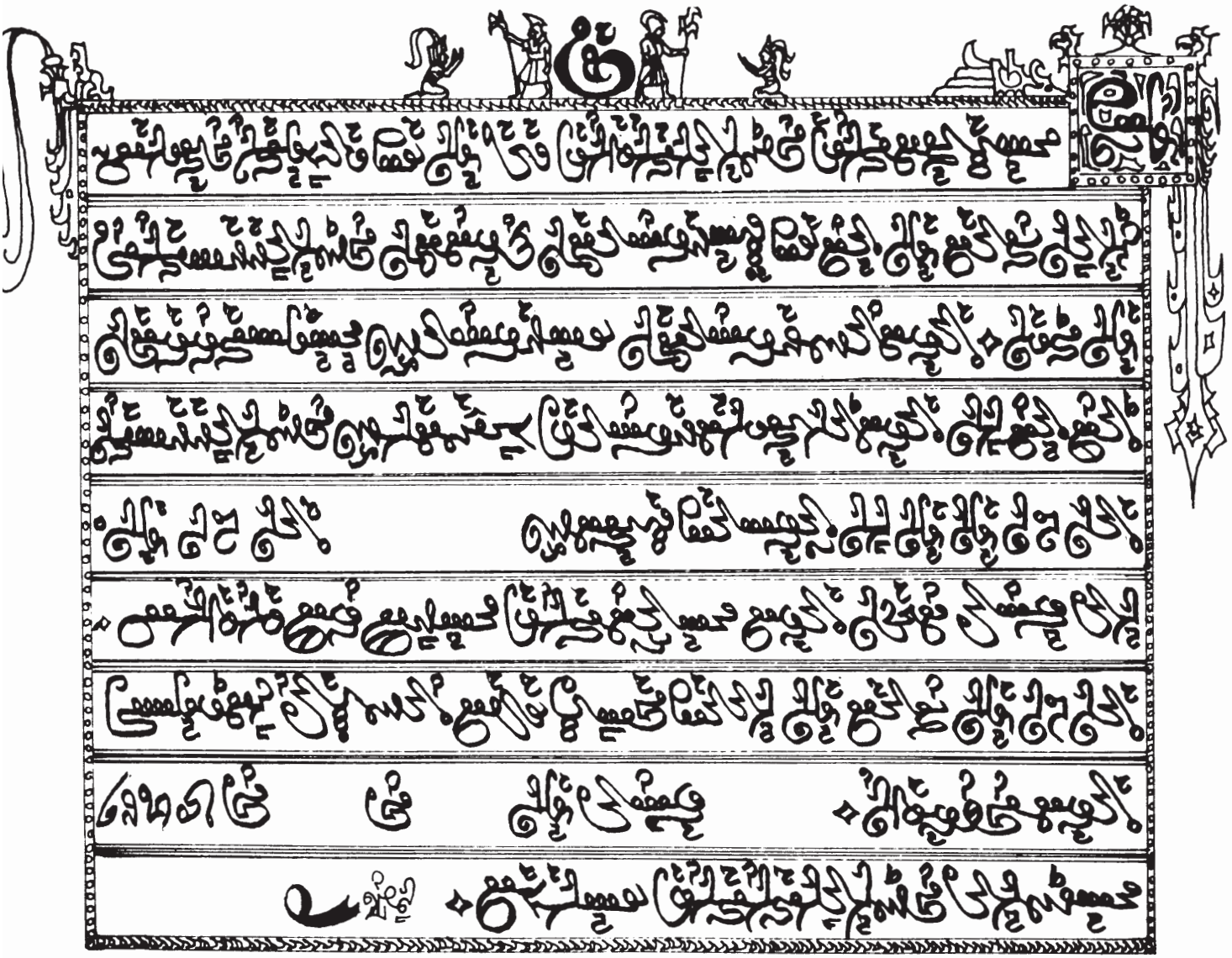

A sample of a certificate issued by the Palace of the Realm in Bé́y Sý́ to foreigners who have achieved citizenship status in the Empire. The person's name is inserted in the empty space in line five, and in line eight the first empty space on the left is filled in with the name of the month, and the space to the right of it contains the numerals for the day of the month. The space on the right in this line is left empty, simply denoting the end of the main text. The Emperor's personal mark is seen at the left in the bottom line; to the right of this is the signature of the scribe who prepared the document. A literal and a free translation are given below. Hundreds of these certificates are prepared at once by a process similar to that of linoleum block printing.

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CITIZENSHIP DOCUMENT

LITERAL TRANSLATION

Girái,	*brukhátundalisa*	*hiKólumeldàlidhàlisa*	*fazhá guál pár*	
Indeed,	in the name-great, powerful	of the Emperor-great-excellent-powerful	given is	that

thamchégudàli	*hitùplan- / -kólumel*	*timán guál muni'*	*pár*	*qùrubásrimyal*	
by the grace-great	of the beloved-	Emperor	ordered has been	that	all men

visúmyal	*hikolumebabardàlidàli / guál dopál*	<>	*màsunmikbásrimyal*	*prùbásrimkoi*	
servants	of the Empire-great-magnificent	are.	These-from-men = from these men		one-man

bùrugardásisayal	*moyi'muni', lél*	*màsunmoltùplanbásrimsa*	*chékkunalkoi*	
many deeds-powerful	has done, and	this-to-beloved-man-powerful = to this beloved, powerful man	citizenship	

hikolumébabardàli / mál úl guál guál,	*lél máisurmra*	*khátunkoi*	_____	
of the Empire-great	will become	and his	name	

mál úl guál	<>	*/ lúm*	*súrim nizál*	*másun*	*brumýnidàlisa*	*bruBéy Sý dhálidhàlin*	<>
will be		I	write have just	this	in the Palace great-powerful	in Béy Sý most lovely.	

/mál úl guál timán guál lúmmra		*harékh mikqámi*	*kenpogúrd*		/	
will be	obeyed	my	command	from today	unto the end	

màsunhiwisúdhàli	<>	*súrim guál_____hi-_____hi-2,354/*		
this-of-world-beauteous = of this beauteous world.		Written	of	of [year] 2,354 [A.S.]

brukólum	*hikólumeldàlidàlisa*	*prùlachán*	<> *[Scribe's sign] [Emperor's mark]*
in the reign	of the Emperor-most great-powerful	sixty-first.	

FREE TRANSLATION

Indeed, in the great and powerful name of the great, excellent, and puissant Emperor, it is given that by the mighty grace of the beloved Emperor, it has been commanded that all men are servants of the mighty and glorious Imperium. From among these men, one man has performed many mighty deeds, and unto this beloved person Citizenship of the Glorious Empire shall be [given], and his name_____ shall be. I have written this in the glorious Palace in Béy Sý, the most beauteous. My command will be obeyed from today unto the end of this world. Written the _____ of _____ of the year 2,354 in the reign of the sixty-first Emperor, great and powerful. [Scribe's glyph signature] [Emperor's personal mark]

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3100. APPENDIX C: KEY TO THE MAP OF JAKÁLLA.

The map of Jakálla (enclosed with certain sets of this game) has the following numbered buildings and areas indicated:

1. The Palace of the Ever-Living Lord, Chirinngá, the Governor of Jakálla.
2. The Palace of the Realm: Governmental Offices, Courts, Bureaus.
3. The Palace of Foreign Lands: Offices for External Affairs.
4. The Palace of War: Military Offices.
5. The Palace of the Priesthood: Offices for Religious Affairs, Temple Lands, Tithes, etc.
6. The Temple of Karakán, God of War.
7. The Temple of Thúmis, Lord of Wisdom.
8. The Temple of Ksárul, the Ancient Lord of Secrets.
9. The Temple of Sárku, the Master of the Undead.
10. The Temple of Vimúhla, the Lord of Fire.
11. The Temple of Dlamélish, the Lady of Sins.
12. The Temple of Belkhánu, Lord of the Excellent Dead.
13. The Temple of Hnálla, the Supreme Principle of Good.
14. The Temple of Hry'ý, the Supreme Principle of Evil.
15. The Temple of Avánthe, the Mistress of Heaven.
16. The Temple of Dilinála, Lovely Maiden of the Emerald Crown, Cohort of Avánthe.
17. The Temple of Wurú the Unnameable, Cohort of Hry'ý.
18. The Temple of Keténgku the Many-Eyed, Cohort of Thúmis.
19. The Temple of Qón, the Ancient One of Pleasures, Cohort of Belkhánu.
20. The Temple of Drá the Uncaring, Cohort of Hnálla.
21. The Temple of Durritlámish, the Black Angel of the Putrescent Hand, Cohort of Sárku.
22. The Temple of Grugánu, the Knower of Spells, Cohort of Ksárul.
23. The Temple of Hrihávyal, the Dancing Maiden of Temptation, Cohort of Dlamélish.
24. The Temple of Chiténg, Lord of Red Spouting Flame, Cohort of Vimúhla.
25. The Temple of Chegárra, the Hero-King, Cohort of Karakán.
26. The Tower of Bones: Prison for Crimes Against the Realm.
27. Barracks of the Legion of Giriktéshmu, 23rd Imperial Archers.
28. Barracks of the Legion of Sérqu, Sword of the Empire, 14th Imperial Heavy Infantry.
29. Barracks of the Communal Legion of Gúsha the Khirgári, 7th Imperial Foot.
30. Barracks of the Legion of Mengáno the Jakállan, 12th Imperial Artillery.
31. Barracks of the Battalions of Vrishtára the Mole, 2nd Imperial Sappers.
32. House of the Green Kirtle, Resthouse for Foreigners and Visitors of Middle Status.
33. Hostel of Birrukú the Allaqiyáni, Resthouse for Foreigners and Visitors of Lower-Middle Status.
34. Tower of the Red Dome, Resthouse for Poor and Indigent Foreigners and Visitors of No Status.
35. Palace of Mrúthri, Resthouse for Foreigners and Visitors of Upper Status.
36. Lordly Domicile of the Hand of Hrúgga, Resthouse for Foreigners and Visitors of Noble Status.
37. Court of the Fourth Emperor, Resthouse for Foreigners and Visitors of Upper-Middle Status.
38. Prison of Little Ease: Prison for Debtors and Persons Cast Out of Clan.
39. Tórunal Islan: Prison for Crimes Against the Imperium.
40. Harbour of the Imperial Squadrons.
41. Barracks of the City Guard.
42. Barracks of the Squadrons of Tlanéno the Steersman, 3rd Imperial Marines.
43. Barracks of the Prison Guards.
44. Siridlánu Slave Market.
45. Communal Clan Common House: Offices of All Clans and Councils of Trade, etc.
46. The Hirilákte Arena.
47. The Old Citadel of Ssirandár I, King of the Bednálljan Dynasty.
48. Barracks of the Legion of Héketh of Púrdimal, 17th Imperial Heavy Infantry.
49. Beginning of the Sákbe Highway East to Jaikalór, Thráya, and Thence North to Béy Sý.
50. Priestly College of Rerektánu.
51. Pyramid Temple of the Ancient Unnamed One (not in use).
52. Armoury of Bushétra the Smith.
53. Armoury of the Silver Gauntlet.
54. Armoury of Vrí of Púrdimal.
55. Armoury of the Omniscient Eye of the Emperor.
56. Armoury of the Shield of Imperial Valour.
57. Armoury and Marine Outfitting Workshop of Grekka the Yán Koryáni.
58. Armoury and Smithy of Ghrý of the Vermilion Helm.
59. Armoury and Marine Outfitting Workshop of Hlél, the Fist of Glory.
60. Armoury of the Mighty Sword of Karakán.
60. Armoury of the Mighty Sword of Karakán.

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61. Armoury of Néku of Béy Sý.
62. Bridge of the Splendour of the Gods.
63. Bridge of Victory to the Emperor.
64. Qéqelnu Bridge.
65. Bridge of the 41st Seal Emperor.
66. Pyramid Tomb of Ssirandár I, the Ever-Victorious, Founder of the Bednálljan Dynasty (After the Death of Nayári). [Ruled 50 years.]
67. Pyramid Tomb of Báshdis Mssá, Great-Great-Grandson of Ssirandár I, Builder of the Tólek Kána Prison Pits at Béy Sý, the Tórunal Island Prison, Etc. [Ruled for 25 years with an iron hand and said to have been buried in a standing position with sword raised to strike.]
68. Pyramid Tomb of Girandú, Cousin of Báshdis III, Grandson of Báshdis Mssá. [Ruled gloriously in Jakálla for 25 years. Built the present capital, Béy Sý.]
69. Temple of Sárku, the Master of the Undead, and Headquarters of the Tomb-Police of the City of the Dead.
70. Pyramid Tomb of the Lost King, Whose Name Is Erased from All Monuments by His Wife, the Queen Laráyn. [It is only conjecture that this tomb belongs to him; there are no inscriptions.]
71. Pyramid Tomb of Queen Laráyn, Builder of the House of the Pleasant Hour. [She was a special patroness of Dlamélish, the Lady of Sins, and dedicated her great Temple in Jakálla — and dwelt there herself.]
72. Ruined Temple and Tomb of Queen Nayári of the Silken Thighs, Great Queen of the First Imperium.
73. Ruined Pyramid Tomb of Pátyel, the Restorer of Security. [He regained the Bednálljan throne from the usurper, Muatílish, after the turbulent times ensuing upon the death of Queen Laráyn.]
74. Heap of Ruins Said to Be the Temple of Hyáshra, an Ancient Form of the Cohort Hriháyal, the Dancing Maiden of Temptation. [This mound contains at least two entrances to the Underworld which lies below the City of the Dead.]
75. The Tower of Mnéttukeng the Sorcerer. [Now in ruins.]
76. The Tower of Ruvádis, the Wearer of Eyes. [A local wizard of some note.]
77. The House of the Pleasant Hour, a Branch of the Temple of Dlamélish.

COMPONENT PARTS PRICE LIST

BOX	$ 2.00
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MAP OF JAKÁLLA	$ 5.00
MAP OF EASTERN TÉKUMEL	$ 5.00
MAP OF WESTERN TÉKUMEL	$ 5.00
Percentile Dice Sets — Two 20-sides dice for generating numbers from 01-00 (100)	$ .89

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[Above table included for authenticity. Information, products, and prices no longer applicable.]

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JAKÁLLA

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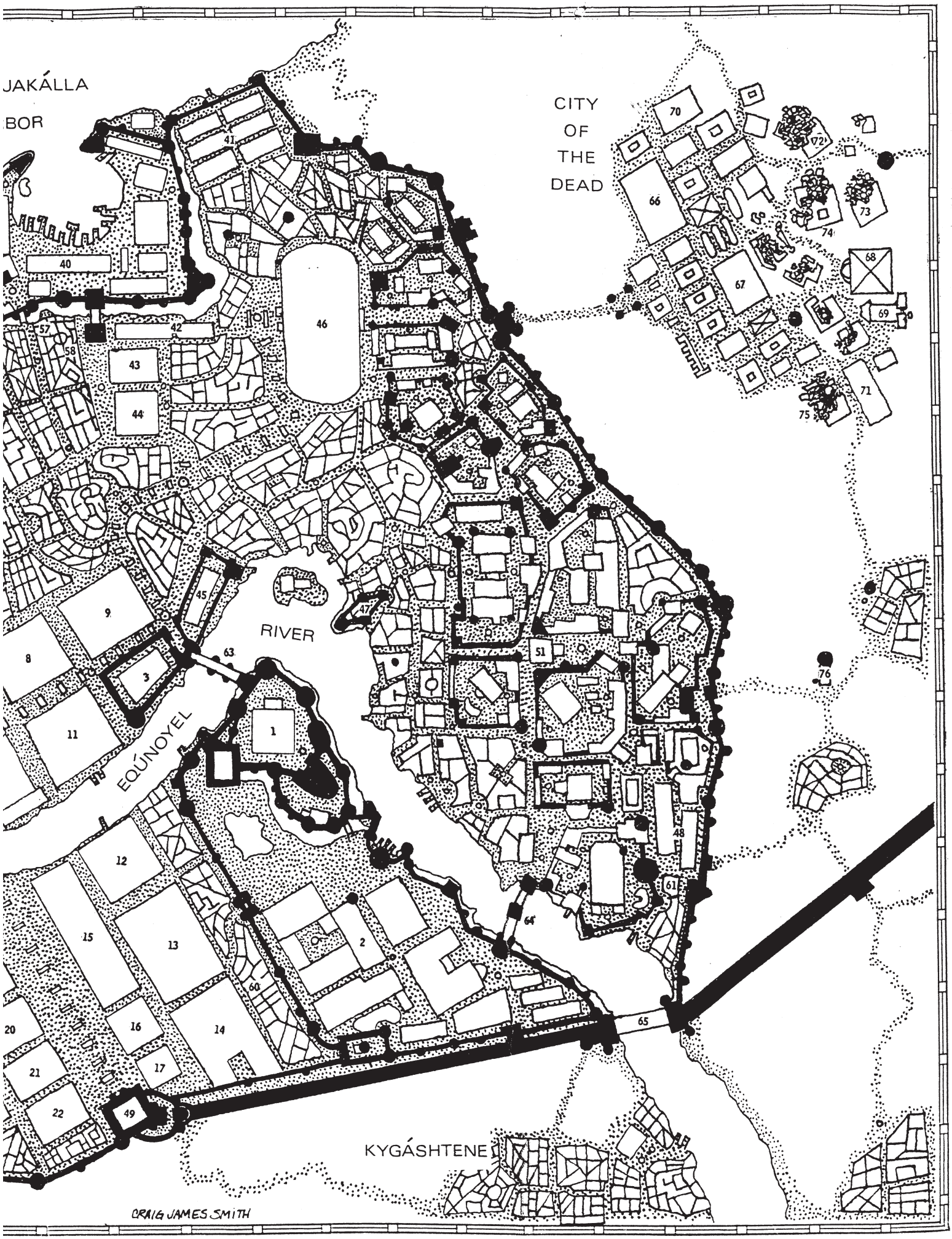

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"Two Shén victorious in battle."

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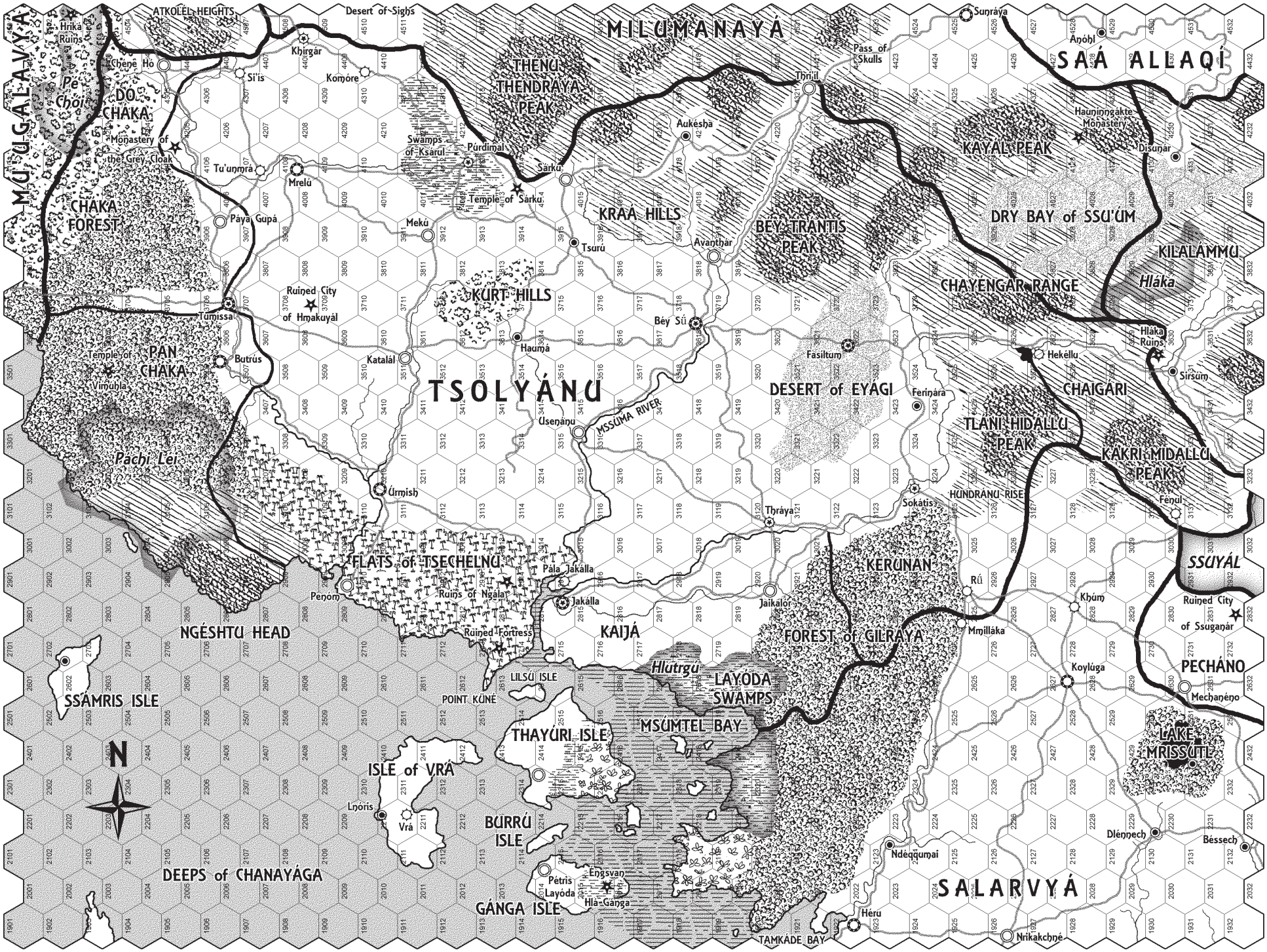

The Empire of the Petal Throne – adapted from the original colour maps of the Five Empires as published in 1975, and reprinted here courtesy of UNIgames, Inc. Reprints of the colour maps are available separately.

The western map of the Five Empires, including Mu'úgalavya, Livyánu, and Shényu – adapted from the original colour maps of the Five Empires as published in 1975. Art work by Giovanna Fregni.

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The eastern map of the Five Empires, including Yan Kor, Tsolyánu, and Salarvyá – adapted from the original colour maps of the Five Empires as published in 1975. Art work by Giovanna Fregni.

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LEVELS OF EXPERIENCE.

	LEVEL	TSOLYÁNI NAME	TRANSLATION	POINTS NEEDED
FIGHTING MEN	I	Changadésha	Soldier	1-2,000
	II	Kuruthúni	Heavy Infantry	2,001-4,000
	III	Kásí	Captain	4,001-8,000
	IV	Molkár	Commander	8,001-16,000
	V	Dritlán	Cohort Commander	16,001-32,000
	VI	Kérdu	General	32,001-64,000
	VII	Hehéllu	Count	64,001-120,000
	VIII	Pachú	Lord	120,001-240,000
	IX	Mríngu	Great Noble	240,001-onwards
PRIESTS	I	Kengyél	Acolyte	1-2,000
	II	Shárto	Priest	2,001-4,000
	III	Su'úmel	Temple Priest	4,001-8,000
	IV	Njáshte	Temple Commandant	8,001-16,000
	V	Qusúnchu	High Priest	16,001-32,000
	VI	Hrugásh	Prelate	32,001-64,000
	VII	Mriyán	Bishop	64,001-120,000
	VIII	Tsémel	Cardinal	120,001-240,000
	IX	Tiritlén	Holy Adept	240,001-onwards
MAGIC USERS	I	Shátun	Magician	1-2,000
	II	Nyélme	Illusionist	2,001-4,000
	III	Rusalá	Seer	4,001-8,000
	IV	Bálash	Warlock	8,001-16,000
	V	Durún	Enchanter	16,001-32,000
	VI	Chágun	Sorcerer	32,001-64,000
	VII	Tselinál	Wizard	64,001-110,000
	VIII	Hnéshtu	Necromancer	110,001-200,000
	IX	Badrágu	Master Magician	200,001-onwards

EQUIPMENT.

ITEM	COST
sword (Chlén-hide)	10K.
dagger (Chlén-hide)	5 K.
scimitar (Chlén-hide)	9 K.
battleaxe (Chlén-hide)	12 K.
flail (Chlén-hide)	8 K.
morning star (Chlén-hide)	8 K.
mace (Chlén-hide)	7 K.
spear (Chlén-hide)	5 K.
pike (10 feet long) (Chlén-hide)	8 K.
halberd (8 feet long) (Chlén-hide)	8 K.
poleaxe (Chlén-hide)	9 K.
two-handed sword (Chlén-hide	15 K.
javelin (Chlén-hide)	4 K.
longbow (Séresh-wood)	30 K.
composite bow	50 K.
light crossbow	20 K.
heavy crossbow	40 K.
quiver with 30 quarrels	20 K.
quiver with 20 arrows	20 K.
fresh garments: tunic, kilt, and sandals	30 K.
warm cloak	15 K.
sling	3 K.
staff-sling	8 K.
leaden sling pellets (20)	1 K.
bolas	2 K.
Chlén beast to pull cart	100 K.
small cart (one Chlén)	75 K.
large cart (two Chlén)	150 K.
small boat (12 feet long)	150 K.
small merchant ship	15,000 K.
large merchant ship	30,000 K.
small warship	20,000 K.
medium warship (bireme)	40,000 K.
large warship (trireme)	80,000 K.

ITEM	COST
plate armour (Chlén-hide)	50 K
leather armour (Vringálu-hide)	30 K
chainmail (Chlén-hide)	40 K
helmet (Chlén-hide	13 K.
shield (Chlén-hide)	10 K.
rope (50 feet long)	3 K.
pole (10 feet long)	1 K.
20 Chlén-hides spikes and mallet	4 K
small sack (1500 K. capacity)	1 K.
large sack (6000 K. capacity)	3 K.
backpack (6000 K. capacity)	5 K.
waterskin	1 K.
10 resin torches	2 K.
lantern	5 K.
flask of oil	1 K.
flint, steel, and tinder	3 K.
compass	50 K.
charting paper, pens, ink	3 K.
heavy outdoors boots	15 K.
mallet and 5 wooden stakes	2 K.
Tsúral buds (bunch)	2 K.
Ngálu wine (bottle)	1 K.
rations for Underworld: 1 person, one week	10 K.
rations for outdoors: 1 person, one week	15 K.
ballista	400 K.
small onager	1,000 K.
medium onager	1,500 K.
trebuchet (wheeled)	2,000 K.

EQUIPMENT ENCUMBRANCES.

ENCUMBRANCE	WEIGHT IN KAITARS
Man (150 pounds)	22,700
Man (180 pounds)	27,240
Man (200 pounds)	30,300
Load in Káitars equivalent to light foot movement: 12 inches	13,000
Load in Káitars equivalent to heavy foot movement: 9 inches	17,300
Load in Káitars equivalent to armoured foot movement: 6 inches	26,000
Leather armour	4,324
Chainmail armour (iron or steel)	8,650
Chainmail armour (Chlén-hide)	6,500
Plate armour (iron or steel)	13,000
Plate armour (Chlén-hide)	9,000
Helmet (iron or steel)	865
Helmet (Chlén-hide)	600
Shield (iron or steel)	2,000
Shield (Chlén-hide)	1,200
Poleaxe, halberd, pike, two-handed sword (iron or steel)	2,600
Poleaxe, etc. (Chlén-hide)	1,900

ENCUMBRANCE	WEIGHT IN KAITARS
Morning star, flail, battleaxe (iron or steel)	1,700
Morning star, etc. (Chlén-hide)	1,100
Sword (iron or steel)	900
Sword (Chlén-hide)	650
Dagger (iron or steel)	325
Dagger (Chlén-hide)	225
Miscellaneous equipment (ropes, poles, spikes, etc.)	1,500
Coin (one: gold, copper or silver)	1
Waterskin	500
Gem	1
Item of jewelry	350

ENCOUNTERS OUTDOORS.

TERRAIN	MOVEMENT COST
Sákbe roads	2 days per hexagon
Clear	3 days per hexagon
Forest-jungle	4 days per hexagon
Desert	3 days per hexagon
Swamp	4 days per hexagon
Palmetto jungle	3 days per hexagon
Mangrove swamp	5 days per hexagon
Mountains	3 days per hexagon
Mountain peaks	5 days per hexagon
Open water	1-2 days per hexagon; cf. below
Tidal flats	1-2 days per hexagon; cf. below

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Encounters on the Sakbe Roads.

ROLL	TYPE OF ENCOUNTER
1-10	Priests: roll 1-12 for number and 1-20 for the God or Cohort served. Roll other characteristics if needed.
11-30	Workgang of peasants, artisans, etc.:1-100in number
31-40	Troop of Imperial soldiers: 10-1,000
41-45	Caffle of slaves: 1-100; 10-60 guards; 50 percent chance they are for immediate sale
46-48	Group of prisoners: 1-20, guarded by 1-100 soldiers
49-50	Imperial messenger
51-55	Tax collector: + 1-100 troops, 2-24 clerks and officials
56-72	Caravan of merchants: 2-24; 2-12 guards; 70 percent chance of Tsolyáni, 30 percent chance foreigners
73-75	Troop of 1-6 courtesans, with their entourage: 2-24 guards, 1-12 musicians
76-80	Group of adventurers: 1-20, roll for levels: III-X; 60 percent chance Tsolyáni, 30 percent chance foreign
81-85	Nonhumans: 1-20; roll 1-8 for race
86-90	Imperial official with entourage: 10-100 guards, 1-6 sub-officials, clerks, etc.
91-95	Lord/lady: 60 percent chance male; 1-100 guards
96-98	Magician: +1-6 colleagues; roll for level: III-X
99-100	Member of the Omnipotent Azure Legion: + 1-24 guards, levels III-X, 50 percent chance of 1-6 priests and/or magic users.

TYPE OF TERRAIN: PERCENTAGE CHANCES OF EVASION

NUMBER IN PARTY	Clear	Forest-Jungle	Desert	Mountain	Swamp	Other
1-3	30	50	40	50	60	70
4-9	20	40	30	40	50	60
10-24	10	30	20	30	40	50
25-up	5	20	10	20	30	40

Add + 10 percent if the encounter takes place at night.

Encounters at sea and in the Underworld will be described later.

Encounter Tables.

TYPE OF TERRAIN

	Clear	Forest-Jungle	Desert	Mountain	Swamp	Other
Lost	1	1-2	1-2	1-2	1-3	1-3
Encounter	6	5-6	5-6	5-6	5-6	4-6

Note that "other" includes Palmetto Jungle, Mangrove Swamps, and Mountain Peaks. Water encounters are described further on.

If an encounter is indicated, an 8-sided die is rolled, and the type of beings met is determined from the following table:

TYPE OF TERRAIN

DIE ROLL	Clear	Forest-Jungle	Desert	Mountain	Swamp	Other
1	men	men	men	men	men	men
2	flyer	flyer	flyer	flyer	flyer	flyer
3	animal	animal	animal	animal	animal	animal
4	nonh.	nonh.	nonh.	nonh.	nonh.	nonh.
5	men	animal	animal	animal	swimm.	swimm.
6	men	animal	nonh.	animal	swimm.	swimm.
7	animal	men	men	nonh.	animal	swimm.
8	Serudla	Serudla	Serudla	Serudla	nonh.	nonh.

["nonh." = "nonhuman intelligent race"; "swimm." = "swimming or water animal"; the Serudla will be described below.] Since both mountain peaks and such watery terrain as mangrove swamps are included under "other," it will be necessary to reroll for an encounter in the former if the original roll is a 5, 6, or 7.

If a result of "men" is obtained from the preceding table, their exact nature is determined by rolling a 12-sided die against the following table:

TYPE OF TERRAIN

DIE ROLL	Clear	Forest-Jungle	Desert	Mountain	Swamp	Other
1	soldiers	soldiers	soldiers	soldiers	soldiers	soldiers
2	bandits	bandits	bandits	bandits	pirates	bandits/pirates
3	g. p.	g. p.	nomads	bandits	pirates	bandits/pirates
4	scholar	adven.	e. lord	e. lord	e. lord	e. lord
5	e. p.	e. p.	e. p.	e. p.	e. p.	e. p.
6	e. lord	e. lord	g. lord	g. lord	e. lord	g. lord
7	merch.	merch.	merch.	merch.	merch.	adven.
8	adven.	adven.	nomads	adven.	adven.	nomads
9	slaver	g. lord	slaver	g. p.	g. p.	g. p.
10	g. lord	slaver	g. p.	slaver	pirates	adven.
11	g. m.	g. m.	g. m.	g. m.	g. m.	g. m.
12	e. m.	e. m.	e. m.	e. m.	e. m.	e. m.

["g.p." = "good priest"; "adven." = "band of adventurers"; "e. lord" = "evil lord"; "e. p." = "evil priest"; "g. lord" = "good lord"; "merch." = "merchants"; "g. m." = "good magic user"; "e. m." = "evil magic user."]

The following table is used to determine the nature of an encounter with flyers, nonhumans, animals, and water creatures:

DIE ROLL	FLYERS	NONHUMANS-ANIMALS	SWIMMERS	
1	Kýni	Ssú	Chnél	Srǿ
2	Shánu'u	Páchi Léi	Dnélu	Ghár
3	Vringálu	Shén	Tsi'íl	Qáqtla
4	Gerednyá	Hlutrgú	Chlén	Chashkéri
5	Khéshchal	Swamp Folk	Zrné	Mu'ágh
6	Vorodlá	Tinalíya	Sérudla	Haqél
7	Káyi	Hlýss	Mnǿr	Nenyélu
8	Teqéqmu	Ahoggyá	Dzǿr	Kruá
9	Gíriku	Pé Chói	Rényu	Ngrútha
10	Lrí	Pygmy Folk	Hyahyú'u	Akhǿ
11	Chólokh	Hláka	Feshénga	Tletlákha
12	Dlákolel	Shunned Ones	Kurukú	Tsǿggu

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ENCOUNTERS ON THE SEAS.

DIE ROLL	MOVEMENT	EVASION POSSIBILITIES
1	Becalmed: no movement	none
2	Light breeze: 1 hexagon	10 percent
3-4	Moderate breeze: 1 hexagon	20 percent
5	Strong Wind: 1 hexagon	30 percent
6	Gale: 2 hexagons	50 percent

Ten percent is added to the evasion chances if the encounter takes place at night. There is only one move (and hence one encounter roll) per day at sea, and the referee must thus roll to determine whether an indicated encounter occurs during the day or the night (50 percent chance of each).

Encounters on the Seas: Tables.

	TYPE OF TERRAIN	
	Open Water	Shallows and Tidal Flats
Lost	1-2	1
Encounter	6	5-6

If an encounter is indicated, a 6-sided die is rolled to determine the number of ships appearing: 1-4 = one ship; 5 = 2 ships; 6 = 3-7 ships. This is not necessary, of course, if the encounter is with sea animals (cf. below).

The nature of the encounter is determined from the following table; roll an 8-sided die:

DIE ROLL	OPEN WATER	SHALLOWS AND TIDAL FLATS
1	men	men
2	animals	animals
3	nonhumans	nonhumans
4	men	animals
5	nonhumans	men
6	animals	nonhumans
7	men	men
8	animals	men

DIE	SHIP IS MANNED BY		ANIMALS
ROLL	Men	Nonhumans	Swimmers
1	Soldiers	Ahoggyá	Sró
2	Soldiers	Páchi Léi	Ghár
3	Merchants	Hlutrgú	Qáqtla
4	Merchants	Shén	Akhó
5	Priests	Pé Chói	Mu'ágh
6	Magician[s]	Hlýss	Haqél
7	Castaway[s]	Swamp Folk	Nenyélu
8	Lord/Lady	Tinalíya	Krua
9	Pirates	Hlýss	Ngrútha
10	Pirates	Ahoggyá	Chashkéri
11	Adventurers	Shén	Tletlákha
12	Merchants	Hlutrgú	Tsóggu

DETERMINATION OF THE CREATURES OF THE UNDERWORLD.

LEVEL BENEATH THE SURFACE:		CONSULT TABLE NUMBER					
		1	2	3	4	5	6
1	DIE ROLL:	1-2	3-4	5	6	-	-
2	" "	1	2	3-4	5	6	-
3	" "	-	1	2	3-4	5	6
4-5	" "	-	-	1	2-3	4-5	6
6-7	" "	-	-	-	1	2-4	5-6
8-9	" "	-	-	-	-	1-2	3-6
10-12	" "	-	-	-	-	1	2-6
13-up	" "	-	-	-	-	-	1-6

The following are the six tables referred to above:

DIE ROLL	TABLE I BEINGS ENCOUNTERED	DIE ROLL	TABLE II BEINGS ENCOUNTERED
1	Chnélh	1	1-5 Shén [1-3]
2	Mrúr	2	1-3 Ssú [2-4]
3	Shédra	3	1-6 Hlýss [2-4]
4	Qól	4	1-3 Hláka [1-4]
5	Huró'u	5	1-6 Hlutrgú [1-6]
6	Kurgha	6	1-6 Warriors [1-3]
7	1-3 Pé Chói [1-3]	7	1-3 Priests [4-6]
8	1-6 Warriors [1-3]	8	Mu'ágh
9	1-3 Priests [1-3]	9	1-3 Magic Users [1-4]
10	1-6 Shunned Ones [1-3]	10	Dlaqó
11	1-3 Magic Users [1-3]	11	1-12 Bandits [1-4]
12	1-3 Ahoggyá [1-3]	12	1-20 Tinalíya [1-6]

DIE ROLL	TABLE III BEINGS ENCOUNTERED	DIE ROLL	TABLE IV BEINGS ENCOUNTERED
1	1-12 Pygmy Folk [3-6]	1	Yéleth
2	Ngáyu	2	Nshé
3	Biridlú	3	1-3 Priests [7-9]
4	Káyi	4	Tsú'uru
5	Tsú'uru	5	1-3 Magic Users [5-7]
6	Marashyálu	6	Hrá
7	Thúnru'u	7	Lord/Lady [9-11]
8	1-3 Warriors [5-7]	8	Káyi
9	1-3 Priests [5-7]	9	Thúnru'u
10	Qól	10	Biridlú
11	Nshé	11	Sró
12	1-3 Magic Users [5-7]	12	1-12 Warriors [7-9]

DIE ROLL	TABLE V BEINGS ENCOUNTERED	DIE ROLL	TABLE VI BEINGS ENCOUNTERED
1	Hrá	1	Ru'ún
2	Qumqúm	2	Ngóro
3	Sró	3	Aqšá
4	Ru'ún	4	1-3 Lords/Ladies [10-12]
5	Hli-ír	5	1-3 Priests [10-12]
6	1-6 Warriors [7-9]	6	1-3 Magic Users [10-12]
7	Sagún	7	Nshé
8	1-3 Magic Users [7-9]	8	1-12 Ssú [7-12]
9	1-6 Ssú [7-9]	9	1-20 Shunned Ones [7-9]
10	Nshé	10	Sagún
11	1-12 Hlýss [5-10]	11	Qumqúm
12	1-6 Ahoggyá [7-9]	12	Hrá

TREASURE DETERMINATION TABLE.

NUMBER OF ITEM(S) IN TREASURE AND PERCENTILE DICE SCORES NEEDED FOR THEIR OCCURRENCE IN A GIVEN TREASURE HOARD

TREASURE TYPE	1,000's of Copper	1,000's of Silver	1,000's of Gold	Gems	Jewelry	Eyes	Arms and Armour	Miscellaneous
A	1-6: 40	1-6: 30	1-6: 20	1-6: 20	--	1-3: 10		
B	1-6: 50	1-6: 40	1-6: 30	1-6: 30	1-6: 30	1-3: 20	1-3: 10	1: 10
C	2-12: 20	1-6: 50	1-6: 40	2-12: 20	2-12: 20	1-3: 30	1-3: 20	1-3: 10

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D	2-12: 30	2-12: 40	2-12: 30	2-12: 40	2-12: 30	1-3: 40	1-3: 30	1-3: 20
E	2-12: 40	2-12: 50	2-12: 40	2-12: 50	2-12: 40	1-6: 20	1-3: 40	1-3: 30
F	--	4-24: 20	2-12: 50	4-24: 20	2-12: 50	1-6: 30	1-3: 50	1-3: 40
G	--	1-100: 30	10-40: 75	4-24: 40	4-24: 30	1-6: 40	1-6: 30	1-3: 50
H	--	--	10-60: 80	1-100: 40	4-24: 40	2-12: 30	1-6: 40	1-6: 20
I	--	--	1-100: 50	1-100: 50	6-36: 40	2-12: 40	2-12: 40	1-6: 30

Specifications for All Nonhumans and Creatures of Tékumel.

No.	NAME	TYPE	NA	AC	M	HD	T	L	TL	S	TS
1	Ahoggyá	N	10-120		9	3		40: 20-240	G: 50	10-60	D: 30
2	Akhó	W	1	2	9	6/10/16	nil	50: 1-6	--	--	--
3	Aqáà	U	1	2	9/12/15	6/12/18	nil	40: 1-3		F: 60	--
4	Biridlú	U	2-8	3	6/13	4+1		20: 4-16	D: 40	--	--
5	Chashkéri	W	1-12	7	12	1	nil	15: 2-24	C: 20	--	--
6	Chlén	A	1-20	2	6	3	nil	30: 3-60	--	--	--
7	Chnélh	A/U	20-400	7	12	1-1	nil	30: 40-800	A: 20	--	--
8	Chólokh	F	1-20	3	6/18	1+1	nil	50: 2-40	--	--	--
9	Dlákolel	F	1	2	6/12	6	nil	20: 1-6	A: 40	--	--
10	Dlaqó	U	2-12	2	6	3/6/9	nil	20: 4-24	--	--	--
11	Dnélu	A	1-2	3	15	4+1	nil	40: 2-7	B: 10	--	--
12	Dzór	A	2-12	4	15	6+3	C: 40	40: 4-24	D: 40 E: 10	--	--
13	Feshénga	A	1-6	4	12	5	nil	30: 2-12	--	--	--
14	Geredryá	F	6-36	4	3/18	3	nil	40: 12-72	--	--	--
15	Ghár	W	1	2	4	8	nil	60: 1-6	--	--	--
16	Gfriku	F	2-12	4	6 24	3	nil	20: 4-24	--	--	--
17	Haqél	W	1	3	9	5 15 15	nil	90: 1-12	--	--	--
18	Hláka	N	10-60	5	15 30	2	B: 40	30: 50-100	--	--	--
19	Hli'ír	U	1-4	2	12	8	B: 30	30: 2-8	E: 70	--	--
20	Hlutrgú	N	10-60	7	12	2	C: 30	40: 100-600	D: 60	12-72	C: 50
21	Hlýss	N	10-100	4	9	2	H: 40	50: 100-600	H: 40	20-120	G: 30
22	Hrá	U	1-12	4	12	7	B: 80	20: 2-40	F: 60	--	--
23	Hurú'u	U	3-30	7	9	2+3	nil	30: 6-60	B: 90	--	--
24	Hyahyú'u	A	6-24	4	12	3+3	nil	20: 12-48	--	--	--
25	Káyi	F/U	1-6	7	15	4	A: 40	20: 6-36	G: 50	--	--
26	Khéshchal	F	1-20	8	6/30	1-1	A: 10	10: 2-40	B: 20	--	--
27	Kruá	W	1	2	9/12/18	3/8/16	nil	50: 1-6	--	--	--
28	Kúrgha	U	6-120	6	12	1	nil	10: 12-240	--	--	--
29	Kurukú	A	1-12	9	15	1-1	nil	40: 10-100	A: 20	--	--
30	Kýni	F	1-6	8	6/30	1-3	nil	10: 1-12	--	--	--
31	Lrí	F	1-10	3	6/24	4	nil	20: 2-20	--	--	--
32	Marashyálu	U	1-3	3	12	4	nil	40: 2-6	C: 40	--	--
33	Mnór	A	1-12	2	9	3+1	nil	40: 2-24	C: 15	--	--
34	Mrúr	U	3-36	6	6	1+3	nil	20: 10-100	B: 30	--	--
35	Mu'ágh	W/U	1-6	8	2	3/6/15	nil	--	--	--	--
36	Nenyélu	W	1-6	6	15	2	nil	40: 6-36	--	--	--
37	Ngáyu	U	1-4	4	12	4	nil	20: 4-8	--	--	--
38	Ngóro	U	1	6	6	16	D: 20	50: 1-3	E: 80	--	--
39	Ngrútha	W	1-20	3	6	3	nil	20: 2-40	--	--	--
40	Nshé	U	1	2	15	10	nil	--	--	--	--
41	Páchi Léi	N	1-100	4	12	1	A: 30	30: 60-360	H: 30	12-72	B: 30
42	Pé Chói	N	2-12	2	12	1+3	A: 20	70: 100-600	C: 40	4-24	B: 30
43	Pygmy Folk	N	1-100	6	6	1-1	A: 20	60: 10-1,000	C: 40	--	--
44	Qáqtla	W	1-3	3	12	5	nil	20: 2-12	--	--	--
45	Qól	U	4-40	2	9	1+1	2 K.	40: 10-100	D: 40	--	--
46	Qumqúm	U	1	6	12	9	A: 40	30: 2-6	F: 70	--	--
37	Rényu	A	1-6	4	12	2	1-6 K.	20: 6-36	C: 20	--	--
48	Ru'ún	U	1-6	2	15	11	A: 80	20: 2-12	F: 80	--	--
49	Sagún	U	1-3	3	9	10	A: 50	30: 2-6	D: 70	--	--
50	Sérudla	A	1-4	2	15	5/8/12	G: 50	20: 2-12	H: 50	--	--
51	Shánu'u	F	2-12	3	15/24	3+1	nil	30: 4-24	--	--	--
52	Shédra	U	2-24	6	9	2	B: 40	20: 4-48	C: 70	--	--
53	Shén	N	10-120	2	9	3	D: 30	80: 100-1,200	H: 70	2-200	D: 40
54	Shunned Ones	U	2-200	2	12	2	D: 30	40: 4-400	E: 50	--	--
55	Sró	W/U	1-3	3	9/12/20	5/9/13	A: 30	40: 1-6	E: 40	--	--
56	Ssú	N	10-120	2	12	2+3	A: 30	50: 20-240	H: 50	--	--
57	Swamp Folk	N	2-200	5	9	1+1	D: 20	20: 4-400	E: 40	4-80	D: 30
58	Teqéqmu	F	1	4	6/18	6/8/10	nil	10: 1-12	--	--	--
59	Thúnru'u	U	2-12	4	12	5	nil	20: 4-24	D: 40	--	--
60	Tinalíya	N	1-100	7	9	1	D: 40	40: 100-600	E: 40	1-100	C: 30
61	Tletlákha	W	2-24	5	12	3+3	nil	40: 10-120	--	--	--
62	Tsi'íl	A	1-4	2	9	6	nil	30: 4-8	--	--	--
63	Tsóggu	W	1-3	6	9	3	nil	40: 2-6	D: 40	--	--
64	Tsú'uru	U	1-6	3	12	5+3	D: 10	30: 2-12	D: 90	--	--
65	Vorodlá	F	1-12	5	6/24	4	A: 20	25: 2-24	C: 30	--	--
66	Vringálu	F	1-12	5	6/24	4+1	nil	10: 4-48	--	--	--
67	Yéleth	U	1-4	6	9	3	B: 30	30: 2-12	C: 40	--	--
68	Zrné	A	4-24	5	15	6	nil	40: 8-48	--	--	--

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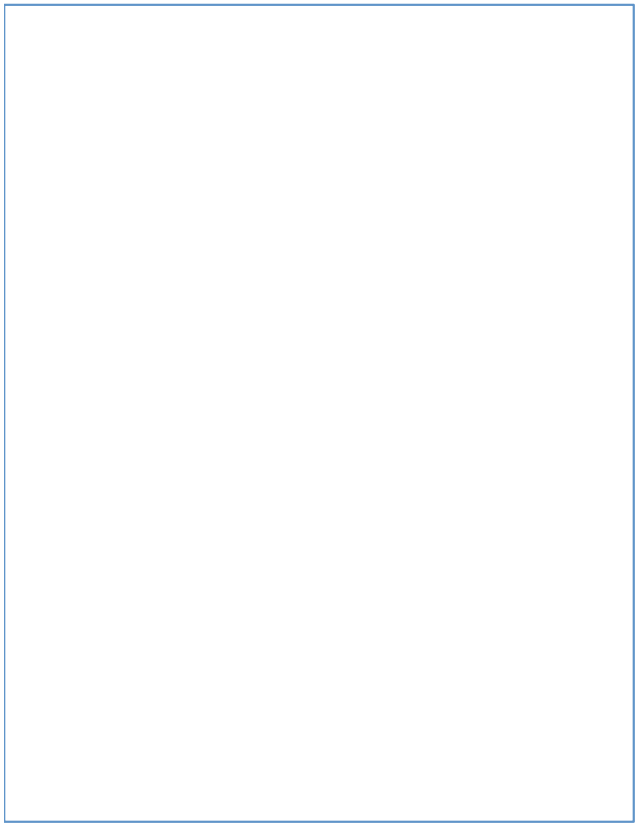

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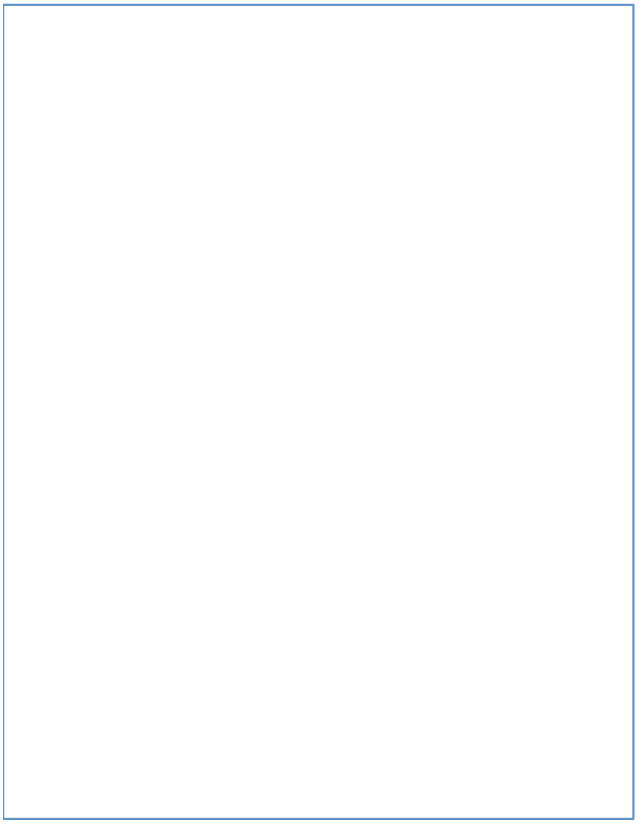

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